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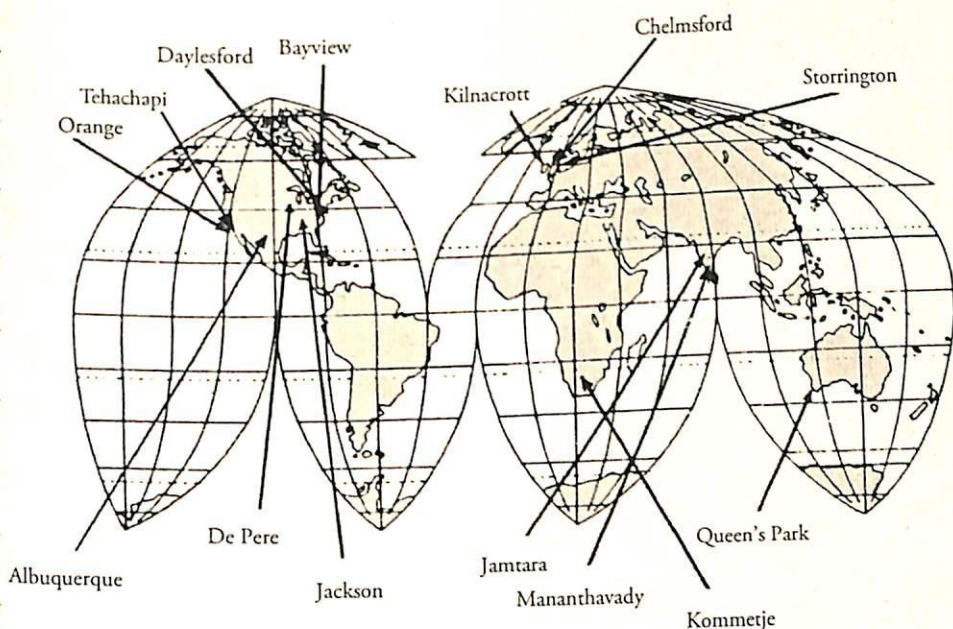
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Editor's Page

It seems our Holy Father, Pope Francis, in the course of just a few months has captured the imagination of the world. With every humble example he gives and with every insightful thought he shares, we canons regular are reminded of our own canonical responsibility - to teach by word and example, *docere verbo et exemplo*. With all the responsibilities that come with his Papal Office, it is both edifying and exciting to watch Pope Francis in action, to see his unflappable trust in God lived out before our eyes.

Our Abbot General, Thomas Handgrätinger, has much to say about our individual and collective need to trust in God within his Address to the Juniors' Meeting in Sayn. In this address the Abbot General also has much to say about Pope Francis and the Holy Father's call for "a church that is missionary," and how that might be lived out for contemporary canons regular. While the Abbot General's address was given to the Juniors of Sayn, his analysis of trusting in God, believing in God, and his insights into the impetus for this New Evangelization have much to offer all members of our Order. Why all Norbertines? Because in the end, it is our life in common that is the source of our future strength, it is our life in common that is the source of our future ministry, and the source of our salvation in Christ.

October of this last year was an exciting month for our confreres of Mananthavady. First they celebrated the Blessing of their new Priory Church. Details and photos of the blessing are included in their Canonry Report. Shortly after that celebration, within a day or two, their Canonry entered a Chapter of Election electing the Rev. Dr. Vincent Mattammel as their new prelate. Congratulations to the Canonry of Mananthady.

Until the next issue,

May this new year be filled with the abundant blessings of our life in common in St. Norbert and in Christ.

Abbot General Thomas Handgräter: "I Entrust myself to You"

"I Trust in you"

Address to the Juniors' Meeting in Sayn

(September 1-4, 2013)

1 *Captatio benevolentiae* – Welcome

This is the second juniors' meeting in the Order this year in which I am able to take part. In January I was in Brazil, where the juniors of the three houses of Jaú, Montes Claros and Itinga gathered for the third Brazilian juniors meeting since the General Chapter of the "Circaria Brasiliana". Present also were the sisters of a newly founded community in Itinga ("Comunidade das Irmãs Premonstratensas Terciarias do Bairro da Paz"). Our Bishop Emeritus Paul Mascarenhas Roxo, 83, (Sao Paulo/Mogi da Cruzes) and the Abbot General spoke at this meeting. They were very animated and full days. So it is a special pleasure for me that the six houses of the German-Speaking Circary have once again organized a meeting, this time in Sayn, and that so many young confreres who are now presently living in our houses are in attendance. And so my special greeting is extended to everyone including all those who have prepared it and now have to carry it out. Sayn¹ is favorably located; it is well within reach of everyone. We are on old Premonstratensian territory. Mary St. Gertrude, through whom a precious relic of the hand of her mother, St. Elizabeth, came to Sayn, be our advocate during these days. This relic is now kept in the nearby castle chapel. And may the Holy Apostle Simon, whose forearm relic in the church was the goal of many pilgrims in the Middle Ages inspire us in our faithful emulation of the Lord.

2 Church Offensive

2.1 "Year of Faith" (Oct. 11, 2012 – Nov. 24, 2013)

We are experiencing eventful times in the Church just now and a true faith offensive. Pope Benedict XVI had called for the "Year of Faith" and it began during the Synod of Bishops on the theme "New Evangelization for the transmission of the Christian Faith" (Oct. 7-24, 2012) on Oct. 11, 2012, on the 50th anniversary of the Opening of Vatican Council II and the 20th anniversary of the publication of the Catechism of the Catholic Church. The new Pope Francis picked up the ball and dedicated himself intensely to the theme. This "Year of Faith" will officially end on Nov. 24, 2013. Many consider then, with the canonization on this day of the Council Pope John

¹ The Abbey of Sayn (dedicated to the Assumption of Mary and John the Evangelist), daughter of Steinfeld, founded around 1200 by Count Henry of Sayn, suppressed in 1803. From 1684-1719 it was the common novitiate house of the circary.

XXIII² and Pope John Paul II³, that we have two outstanding witnesses of the faith and firm trust in God.

2.2 "I trust in you!"

In the "Year of Faith" many events took place and are taking place in Rome, so, among other things, from July 4-7, 2013 there was a "Meeting of the seminarians, novices (male and female) and young people on the way to their calling" which was festively concluded with its own papal audience on Saturday and with a papal liturgy on Sunday in St. Peter's. Six thousand *giovane e giovani* from 60 countries had followed the call and had taken part in the various meetings such as catechesis, discussion forums and liturgies, for instance on the Capitoline and in the church next to it in "Ara Coeli". The motto of these days of encounter was "I trust in you" ("In te confido"). From our Order only one junior from Sant' Antimo took part; he thought that only a few Germans were present, therefore more Italians, Polish and Spaniards. Among other things the Pope said: "You stand for the youth of the Church. You have decided to carry the Christian faith into the world as priests and religious!"

2.3 Encyclical "*Lumen Fidei*"

On the feast of Peter and Paul, June 29, 2013, the first apostolic blood witnesses of the Church of Rome, Pope Francis signed his first encyclical "*Lumen Fidei*" which was then published on July 5, 2013. Pope Benedict had already worked on this text but did not complete it. Francis took over the text and completed it. "It contains some things ("*alcuni contenti*") from the magisterium of Benedict and everything ("*pienamente un testo di*") of Francis", said Archbishop Rino Fisichella, President of the Papal Council for the New Evangelization.

2.4 GMG Rio 2013⁴

Recently the XXVIII World Youth Meeting took place in Rio de Janeiro from July 23-28, 2013. It was the first great foreign journey of the new Pope Francis, which brought the Argentinean back to the South American Continent. Since he comes from there, he feels at home there. The theme "Go and make disciples of all nations" (Mt 28: 19) was for the Pope spoken from the heart; he had stressed the same thing from the beginning of his pontificate, that the Church must go to the ends of the world, that the Church must be a missionary Church. "I want a Church which is missionary. I don't want a gentle Church!" so that for him only "a poor Church for the poor" comes into question, a word that must be considered closely with the "option for the

2 Pope John XXIII, "Papa Buono", Giuseppe Roncalli, *Nov. 25, 1881 in Sotto il Monte, +May 3, 1963 in Rome.

3 Pope John Paul II, Karol Wojtyła, *May 18, 1920 in Wadowice, +April 2, 2005 in Rome.

4 GMG Giornata Mondiale della Gioventù, World Youth Days in Rio de Janeiro, July 23-28, 2013.

poor" from Medellin, Columbia, 1968. The Pope expressed three key words, Joy, Cross and Youth: there should be a great feast of faith full of Joy. From the cross comes salvation; the cross is for us Christians a sign of victory. With Christ the heart remains eternally young and frankly the Church needs this strength of faith and joy of life of the youth.

3 Our 'Spiritual Strength' as canons

It is not difficult to filter out of all the events and offensives of the Church this year three main accents, which again and again touch on our Order's spirituality as canons and are able to shed new light on it. For one thing there is this strong motto "In te confido", this making oneself firm in God and completely trusting in him as an existential act of faith, which determines the basis of our life as Christians and religious, as believers and people consecrated to God. The "Year of Faith" forces us to think more deeply and consciously about our faith in God and to ponder our relationship with God and to God and to live passionately. Hence this word and motto from Rio de Janeiro, "Go and make disciples of all nations", to go out into the world as missionaries, this call to more dynamic mission and action, to more preaching and proclaiming of the Word of God and the Gospel. And then there remains this Order meeting or ours as an event in itself to live and experience community according to the word of Jesus, "Come to an out of the way place and rest a little!" Faith is something completely personal, but we are as believers together "on the way to God" (Rule of Augustine 1, 2); mission is a task for every individual, but we as canons are not soloists, but rather we act from a common base, from the midst of our community, by order and with the blessing of the community. Hence this threefold step.

3.1 "In te confido" (Ps 25: 2)

3.1.1 In the "Year of Faith" we are invited to reflect anew and more deeply about our faith. The Creed may be found on many memorial cards, an invitation to pray and meditate. "I believe" – we are accustomed since childhood to say the Creed. But this "saying" changes with the years. Questions and doubts arise; new experiences and set-backs call many things into question. What is "belief" anyway, to believe something, to believe in someone? I believe in God, I believe God. What kind of a relationship is that and who is the one I am encountering? Who is God? Here it is not a question of a thing, not about an abstract truth; in this instance it is a matter of one whom I am encountering, one who transcends all, certainly about a person and definitely more than that. I believe in a final reality, in a final greatness behind everything that there is, in a very deep, unobtainable being that lies before every creature. "Still as an aging half-heathen I tend to believe in such a thing as Divine Providence" wrote an old school friend. In what does he believe

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now and is that faith? In the periodical *Averbode*⁵ three confreres have written personally about their faith experiences and problems. One wrote: "I cannot imagine my life without faith. It would be without meaning and without a goal. From time to time I thought that it must be sufficient to be a good person and that the good things that I did could be considered as my legacy for those who come after me. But that was not enough to satisfy me. The feeling that we have within us the material of eternity made it possible for me to be convinced that everything has a higher goal, our deeds, the love that we receive and give, yes even suffering and set-backs" (Fr. Raymond Minnaert). Here we touch the most inner and most intimate of a man, all that lies at the base of his thinking, feeling and doing. That there is a mystery here behind all the reality, that there is more here than what we can see and perceive, that behind all the passing of time and facts there is a prevailing and guiding power, not anonymous and blind, but ordering and guiding, knowing and protecting, that is what is contained in this "I believe". It is more trust than simple acceptance, more a trusting admission than a simple assertion, more a grasping in love than a pure intellectual assent. For many people belief in a God has become obsolete, for many outdated and useless, in the meantime discarded and gotten rid of like a garment that is unsuitable, gone out of style, that perhaps is still hanging in the closet but no longer worn and discretely disappears somewhere with a collection of old clothing. Since recently there is a reawakening of an atheistic countercurrent in literature and press articles, more or less expressed openly, self-confidently and aggressively, like a last battle against an antiquated relic. Belief in God is no longer taken for granted, no longer generally presupposed, no longer accepted in one piece, sometimes smiled at, ostracized, opposed as something from the past. The believer is quickly placed in the corner with the outmoded or equated with blind fundamentalists. "I believe" no longer stands so unconcerned, so casually, but today is more than ever a "confession" of faith, a "witnessing" of faith; it demands courage and stamina against indifference and apathy.

This "I believe", however, becomes for the one who holds firm⁶ an anchor and support, a firm ground where otherwise everything begins to crumble and is called into question, where the individual becomes the last significant person and the "I" becomes the only valid authority. I believe in a greater horizon, in a more unending breadth and depth than my own little "I", a power that embraces and determines everything, not as a threatening fate and blind destiny, but as an unutterable love and sense-dimension. "I pray to the power of love!" This view brought us close to Jesus, who testified to this mysterious counterpart as a person with a very close familiar relationship: "I give praise

5 *Averbode* 41 (2013) July, pp 3-7 "Het Jaar van Geloof – Ik geloof".

6 Is 7: 9: "Im lo tamino, ki lo te'amenu" – "Unless your faith is firm, you shall not be firm!" – "Unless you make yourself firm, you will not be firmed up!" – "Unless you trust, you will not be cared for!"

to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will" (Mt 11: 25-26). This is an incredible, spontaneous cry and utterance of Jesus coming from the depths of his heart – full of joy and happiness – which shows and reveals something of the most intimate relationship of Jesus to his Father: "All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him" (Mt 11: 27). This is not only my favorite Bible passage, but also the basis on which I can say "I trust you, I entrust myself to you", to your Word, to the testimony of your life, to your witness of the Father. I confess you as the way and light, as life and truth (Cf. Jn 14: 6). I believe that "your Father" is also "our Father". Here each individual is now asked to take a position, to give an answer, to give testimony, to give expression to this trust, just as we find it in the Psalms. "To you O Lord, I lift up my soul. My God, in you I trust. Let me not fail ... Show me, Lord, your ways, teach me your paths. Lead me in your faithfulness and teach me; for you are the God of my salvation. In you I hope always" (Ps. 25 1, 8) or in Hezekiah's prayer of thanksgiving after a severe trial: "Lord, I trust in you; you have tested me. Make me healthy and let me recover again!" (Is 38: 16).

3.1.2 Blessed Gertrude

The Blessed Gertrude can open another access to faith. Bl. Gertrude kept a relic of the hand of her mother, St. Elizabeth, in Altenberg. Later the relic came to Sayn and for a long time was honored here in the monastery church. Now this valuable relic of St. Elizabeth is located in the chapel of the Castle of Sayn-Wittgenstein. "Bl. Gertrude was the daughter of Landgrave Louis of Thuringia and Hesse – who was killed in the 7th Crusade a few weeks before her birth – and his wife, St. Elizabeth. True to a vow of her still pregnant mother the child was entrusted to the Convent of the Premonstratensian nuns at Altenberg (Municipality of Solms) near Wetzlar, where she was raised and entered the cloister. Although Elizabeth also died a few years after the birth of Gertrude in 1231, the community of Altenberg always remembered her visits during which the Landgravine spun wool and knitted with the sisters. When she was eight years old Gertrude in May 1235 was able to celebrate the canonization of her mother in Marburg; at 25 [?, perhaps 21] years old she became the third Magistra of Altenberg in 1248. From her inheritance she built the gothic convent church as well as houses for the poor and infirm, in which she actively participated in the work. Gertrude was an ardent supporter of the Crusade movement and the introduction of the feast of Corpus Christi which was already celebrated in Altenberg in 1270. As a woman of penance and mortification she had the charism to reconcile those who quarreled with

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one another. Gertrude died on August 13, 1297 of a serious illness at the age of 69 after 50 years as superior.”⁷

In the abbey church of Csorna, Hungary, Bl. Gertrude is depicted larger than life at the high altar with a massive lion at her feet. What is the significance of the lion? According to the positive symbolism it signifies strength and power, sun and light. The lion, which by its roar revives its dead born cubs and sleeps with open eyes, indicates Christ and thus symbolizes the resurrected one. The lion is a biblical symbol of Christ⁸; we find it with St. Mark and with St. Jerome. May we interpret this here as a symbol of the strong faith, of the close union of Bl. Gertrude to Christ? She was active for a long time in the direction of her community, in an exemplary and creative way, full of passion and love for the Lord who is present in the Eucharist. But she was also devoted to the sick and the poor, mediating and committed – similar to Norbert the founder of the Order – where it was necessary to reconcile the estranged and those at odds with one another. In her are bound together a strong contemplative and a very active side as a canoness. In any case her faith was thoroughly grounded and her love thoroughly directed toward people; in the convent area to the sisters entrusted to her, whom she accompanied and inspired, and for the people in various needs around the monastery whom she helped, as far as the life of the cloister permitted. We are speaking of a “robust”, unshakeable faith; this was so in the case of Bl. Gertrude and it expressed itself in attributes like the cross and lily, instruments of suffering and the lion. In the prayer of the day we pray “Lord and God, the Bl. Virgin Gertrude was faithful to your will. Grant that we, following her example, may acknowledge you as our heavenly Father and your son as our brother”. May the Bl. Gertrude be our advocate especially during these days.

3.2 “Go and make disciples of all nations!” (Mt 28: 19)

3.2.1 The Holy Apostle Simon

At the end of the Gospel of Matthew is the mission task of the Resurrected Lord to the eleven disciples: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Mt 28: 19-20). St. Simon, the relic of whose hand is venerated here in Sayn, accepted this task and “went to the entire world”. There are very different traditions as to where St. Simon is said to have done his missionary work. It is said

7 From: Internet version of the Postulator’s “Saints and Blesseds of the Premonstratensian Order”. Rome 2013. Bl Gertrude, *probably Sept. 29, 1227, +August 13, 1297. Relics: Altenberg. Approbation of cult: January 22/March 8, 1728 by Benedict XIII. Representation: As a Premonstratensian nun with rochet, almutium and abbes’ crosier, with lion, lily, cross, instruments of suffering, key, book and tiara, with appearance of the Child Jesus with cross, who places a crown of thorns on her.

8 “The lion of the tribe of Judah, the root of David, has triumphed, enabling him to open the scroll with its seven seals” (Rev 5: 5).

that he went to Mesopotamia, Babylon and Persia, where he is said to have suffered martyrdom by being sawed apart. But there is also a tradition that he returned to Jerusalem, where he is said to have been crucified under the Emperor Trajan in 107. Not very much is known about his life. Simon, the Zealot, the fanatic, the courageous, in Aramaic "Kananäü", belonged to the Zealot party, which had as its goal to forcibly drive out the Roman occupiers. In the list of the twelve in Matthew he is recorded as "Simon Kananäus" (Mt 10: 4), in the Acts of the Apostles as "Simon, the Zealot" (Acts 1: 13). He is not to be identified with Simon Peter not with Simon, the brother of the Lord. He is regarded as brother of James the Less and was very closely related with Jesus. His mother may be one of the holy women at the foot of the cross and his father Kleopas a half brother of St. Joseph. The name "Kananäus" also led to the false assumption that he came from Cana and was the bridegroom at the wedding of Cana. However, we may assume that Simon came from Jesus' larger circle of acquaintances. This could shed light on his closeness to the Lord and his total commitment to the Lord as an Apostle and witness to the faith. He is often depicted with a cross or a saw, two references to his martyrdom. From Lucas Cranach the Elder there is a woodcut from 1512 in which he, hung up by the feet and legs like a steer, is sawed through in the middle. His feast is celebrated on October 28 together with St. Jude Thaddeus.

3.2.2 A Missionary Church

The Acts of the Apostles is regarded as a "Mission Chronicle", that shows the passage of the Gospel from the Jews and Samaritans to the pagans. The Apostles were passionate missionaries; Paul, "the least of the apostles" (1 Cor 15: 9), became the great Apostle of the Gentiles. No different were Simon and Jude, who allegedly came all the way to Persia in order to win the people there for Christ. For this Simon gave his life and attested to his message with his blood. "Because zeal for your house consumes me" (Ps 69: 10), this verse is fitting for this Apostle with the name "Zealot", thus a 'courageous' preacher and intrepid witness of the faith, who left house and homeland to do missionary work and bring Christ to the ends of the earth. Here we think of the earliest tradition in our Order, as Norbert set out from Prémontré each spring in order to preach as an itinerant preacher and to do missionary work, certainly also to stir up vocations and recruit followers for his foundation. Norbert established monasteries everywhere, action centers, "spiritual biotopes", but with the intention that from there a movement might go forth to people who have still heard nothing of Christ. Did Norbert not remain true to this "missionary zeal" as an "itinerant preacher" his whole life long, still even as archbishop of Magdeburg, as missionary among the Wends and Slavic people, then as an imperial politician, who for his mission work sought out ecclesiastical political security on the highest level? In our Order the second half of the 19th century and the first half of the 20th century is regarded as the missionary heyday, when the Order expanded to North America and South

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America (Brazil and Chile), to India and Africa (Congo and South Africa). It was Pope Leo XIII who gave the impetus for this; it was bishops who invited the religious to respond to this mission task of the Lord. Premonstratensians were found in Madagascar and North Africa; today they are still active in Australia and Canada. This missionary beginning had released a wave of entries that again made possible many assignments to the missions. Many missionaries died at a young age; this heroic witness made the investment credible and precious. With the awakening of the former missions as independent churches in the so-called third world, the concept of mission fell into crisis. This at the same time came with the crisis of vocations. Our houses in Europe today are somewhat in retreat and struggle with survival whereby Europe itself has become a mission land. Now confreres come to us from the former mission lands, from India and Africa, from Brazil and Australia in order to stabilize church life here. But the missionary task of the Lord remains current and pressing. Pope Francis, called from Argentina, said to the seminarians: "I would like a church that is missionary, not a gentle church, a church that leads the way; one that goes beyond itself to the transcendence of Jesus in prayer, forth to the transcendence in others through the apostolate, in work. Give your contribution to such a church, true to the way that Jesus wants. Don't learn the art of complaining and lamenting from us old ones, but be positive, cultivate the spiritual life and set out right away and be capable of meeting people, especially those who are scorned and disadvantaged. Have no fear to go out and swim against the current!"⁹

3.2.3 Mission today

What does that mean concretely for us today as young Christians, as young budding canons and (regular) canons? This "Year of Faith" is a special chance, to grow in faith ourselves, to deepen the faith, to become missionary minded ourselves in the area where your life is played out, in student circles, via Homepage (Cf. Hamborn "Ideas for the Year of Faith"), about diverse offerings in our retreat/education establishments (Windberg, Speinshart, Schlägl, Wilten) for the people within our reach, who are often uncertain and searching. Isn't East Germany, the Czech Republic meanwhile further de-Christianized, totally secularized, a broad field for missionary work? Today again we are asked even more to show the flag, to open our mouth, to step up as religious, completely in habit, through internet presence, with all means of modern communication. This is an impetus for the new Evangelization, which does not mean a new message, but rather the proclamation of this old and eternally new message of Jesus with more seriousness, more verve, more passion, a new language, a new credibility, a new devotion. Here Rome thought first of all of the new movements, the "*novi movimenti*", which were

9 Pope Francis, Speech in the Aula of Paul VI, on July 6, 2013, to the seminarians and novices (male and female).

very much courted and supported. But were not also the old Orders once new movements that marked whole centuries, if we think of the Cistercians and the Premonstratensians in the 12th century, if we think of the emergence of the Franciscans and the Dominicans in the 13th century, etc.? Don't these old Orders have any fire left that they can ignite? With all of our "*stabilitas*" and being bound to a place, perhaps the idea of the navigational light of light houses which give orientation by way of a light signal is a more fitting image. But that presupposes that we ourselves radiate something that placed us there for people, that has made people interested in us, that we are a church that is inviting, open and sharing, without decision making, without being know-it-all. "In order to be joyful witnesses of the Gospel, one must be authentic, credible and consistent"; this is the way the Pope formulated it and gave as an example dealing with autos, with lived poverty. He lamented the lack of transparency in our life behavior, which rather casts a shadow over our message. Often we contradict our proclamation by an inadequate lifestyle, by an inadequate behavior, sometimes by a bad clerical arrogance. Do I want to be a missionary as a priest and religious? What must I change then when I look at St. Simon, at St. Norbert, at St. Gertrude?

3.3 "*Come away by yourselves to a deserted place and rest a while!*" (Mk 6: 31)

3.3.1 Monastery as a place of retreat

With this we are at the third point of momentum toward *contemplatio*, life toward Christ and with him ("confido in te"), toward *actio*, the active, missionary side, to know that we are sent by Jesus to go to people ("Go forth to all the world!"), now to *communio*, now here in this very human word of Jesus to his disciples, to pull ourselves back and rest. Jesus did not found a monastery, he did not live in a house, and he really had no regular place to sleep. But he always found space and time, sought out places to be alone, to pray throughout the night, to prepare to make decisions, to make it possible for himself and his disciples to recreate, rest and relax. "Come away to a lonely place, where we are alone!" (Mk 6: 31). Could that not be the definition of a monastery and community, the area where people are together, where they can live undisturbed, where they are alone for themselves and alone with God, where they are gathered together in common and in prayer before God? Monasteries are first of all protected living areas where the individual and the community can develop, cultivate and prove themselves; where they grow together as maturing and mature persons and form a common life, normal life and spiritual life, life as a group "on the way to God" ("*in Deum*"). That was also really the meaning of *claustrum*, from enclosure, as a place that is secluded, isolated and sheltered. It is a place which is not accessible to outsiders, a place where silence and rest are guaranteed, however where there is also separate space for recreation and free time, where a private sphere is guaranteed and one's personal area is respected. We need this place where we

"I Trust in you"

are together with Jesus, where this "we" is experienced and is perceptible, this "being with the Lord", as Paul longed for it, in an interior prayer community, in a festive liturgy, in private meditation and contemplation. Monasteries are more than merely places to sleep, more than people sharing an apartment house, or like a bachelor commune. There are spiritual centers and that must become noticeable in the life with one another, in the care and support for one another, in the consideration for one another, in many ways of caring, responsibility, mutual attention and consideration. A novice once said to the novice master, "I would like to change the world!" "That's nice", said the novice master, "then begin by closing the door to your room softly!" All expectations for monastery and community life must first be started by the individual himself and begin with work on one's self and by one's self. Whoever is looking for community must also be present in the community; whoever wants spiritual exchange must engage in it himself and give something of himself.

3.3.2 Monastery as a place of learning

Community does not run on its own; community is not an individual runner, but requires the help of everyone. However, community is also not an end in itself. In the case of Jesus and his disciples nothing became of the deserted place. When they arrived the people were already there before them. Is the idea of a monastery therefore only an illusion? For the disciples this place becomes a place of learning. "As Jesus saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd. And he taught them for a long time!" (Mk 6: 34). The disciples experience Jesus as he takes care of them and invites them to a special place; they experience Jesus as he takes pity on the people and takes care of them full of compassion and sympathy and as he relieves their spiritual hunger by teaching and instructing them. And then there follows the multiplication of bread. Too much is asked of the disciples and they were helpless, not accustomed to the situation. Jesus appealed to them, "Give them something to eat" (v. 37); they felt unable. One has the impression that the teaching period meant more to the Apostles at the end, after the meal, when he let them collect what was left over. Only then he dismissed them in the boat in order to go to the other shore. But for Jesus the place remained, after all his activity and teaching, the place of retreat and prayer. He sends the people home, the disciples to the other shore. "And when he had taken leave of them, he went off to the mountain to pray" (v. 46). Are these not the real retreat and get-away places? The community with the Lord and among ourselves is a place of constant demand and schooling. Pope John Paul called it "school of the community". Jesus sought for himself and his disciples the balance of reflection and commitment, of "engagement and contemplation"; he avoids every one-sidedness. That must be learned and again and again brought into balance, in the novitiate, in study but still more in full involvement. Through the concrete

living together the confrere becomes a touchstone. In discussion with the other and his conceptions and ideas, one's own thoughts and expectations have to assert and clarify themselves. And this group dynamic game again has to break in the confrontation with the Lord in prayer and meditation on the one hand inwardly and on the other hand in the inclusion of the world outside with its claims, burdens and unreasonable demands. Jesus wants to sensitize and prepare his disciples for people. It is very comforting when at the end of Jesus' nightly visit on the water it says: "They had not understood the incident of the loaves. Their hearts were hardened" (v. 52). For the disciples it is a long journey of learning and education. It lasted until the meeting on the way to Emmaus, yes even to the Pentecost experience. Monastery life is the process of a lifetime, a lifelong learning process, not only from the time of education in order to grow into a house, in order to complete theology studies in order to clarify for himself the journey of his vocation and to completely decide for Christ. Monastery life is a walking along with Jesus; previously the emphasis was on 'following Jesus', remaining in his footsteps, getting in line and reaching out toward him. In this way Jesus gives nothing to someone; his requests are sometimes harsh and blunt; occasionally he is not visible, as though absent, sleeping, then "as if he meant to pass by them" (v. 48). At first he seemed to them to be a ghost, which startled them, then he is with them in the boat and all the wind and storm died down. Jesus is always in front and goes ahead of them. That cannot be otherwise in the monastery if he is to remain the midpoint and the point of reference. First of all this is realized in an image of the community at concelebration around the altar. The community is standing in a half circle around the altar, concentrating on the midpoint, the altar, which symbolizes Christ, focusing on the eucharistically present Lord, and at the same time the half circle is open toward the community, opened toward the people. What we learn from him and receive from him, we should pass on to the people, word and bread, instruction and blessing; what concerns and weighs people down, we should bring to him in order to have it changed by him and "lifted up" in the sign of consecration, transformation and elevation. Monastic community becomes a relay station but only if we are attentive, careful, sensitive and open, if we are aware of people's needs and allow them to come to us, if we look away from ourselves and become instruments "give them something to eat", if we become permeable like mediaries, like mediators, like advocates, like selfless servants, not like lords of your faith, but like servants of your joy.¹⁰

3.3.3 Monastery-community as a place of strength

In our days much is spoken about the renewal of the Church, about the New Evangelization and spiritual outset, about reform build up and reform plans.

¹⁰ "Not that we lord it over your faith; rather, we work together for your joy, for you stand firm in the faith" (2 Cor 1: 24).

The new pope should solve all problems, should reform the curia, should give new impulse to ecumenism, should make the pastoral work more credible and more effective, and even do away with the jumble of intrigues, gay cliques and nepotism in the Vatican. He has stirred up many expectations and given interesting indications which cause people to sit up and take notice. He won't accomplish all this alone to do justice to it all. But he can give a push, suggest, emphasize, raise the tone, and force people to reflect, if he himself remains open to the Holy Spirit, if he himself remains at the side of Christ, if it remains clear that HE is lord of the Church and we are only his "useless servants". What one had not expected from a Jesuit pope is that he seeks and needs community and how very much he seeks and needs it; to the extent that he does not leave the Guest House Santa Martha, not only to be with people to allow himself to be advised; not only to maintain sociability, but as he said, in order not "to go crazy", so as not to stand guard at a lonely post as Pontifex.¹¹ For him this was to wish for a monastic community of life, a place to pull back and be able to constantly exchange, a place of common prayer and common relaxation, a place to gather one's strength in order to be able to function vigorously. Or am I exaggerating community here, the illusion of a monastery, the Abbot General as an incorrigible community ideologist?

4 Conclusion: Strength of prayer

What we can do here is that which the Pope asked for from the first hour on the Loggia, that we pray for him. And he bowed before the people, in silence and esteem in humble request and submission. I need your prayer; I cannot bless without being blessed by you, being supported by you, being affirmed and accepted by you. This is no coquetry, no courting of favor for public recognition, but the withdrawal of one's own person in order to allow him to work, him who knows and directs our hearts. That will change the Church and the papacy; that will change our living together if we would sometime see our confrere in such a way: I ask you for your prayer, I need your prayer, I bow before you; and conversely I pray for you, I see in you the Lord at work, I know that we will be saved only together. Therefore, we are not quickly changed from one day to the next, but perhaps we are gradually just a little closer to the Lord, a bit more like him. The last thing that we hear from Jesus on the cross is his prayer for others, his prayer for forgiveness, his turning to the good thief, his solidarity with his dearest ones ("Woman, behold your son! Then he said to the disciple, Behold your mother!" Jn 19: 26-27), his struggle with God. Jesus dies alone, hanging between heaven and earth, but he is not alone. He is the one who "is at the Father's side" (Jn 1: 18).

Translated by Theodore J. Antry, O. Praem.

11 Evelyn Finger, Zur Hölle mit den Höflingen. In "Ein Papst räumt auf", Die Zeit 28 (2013) p. 52 under the section 'Glauben und Zweifeln'.

Reflection on the Vow Formula in the Norbertine Order

My transition from secular priesthood to religious life has been a transition filled with joy and challenges. I entered the Norbertine Order after being a diocesan priest for thirty years. After much time of prayer and discernment, I made the decision to enter the novitiate at Daylesford Abbey. My time as a novice was a time of formation that included many adjustments. Not only did I find my daily life drastically changed, but I also found myself having to adjust to living three hundred miles away from an area that had been home for me for fifty-five years. At the end of my novitiate, I recognized that I was about to take a very important step in becoming a Canon Regular in the Norbertine Order. In professing my simple vows, I promised a conversion of my ways. My conversion was something that was not new but had been part of my faith journey for many years. This conversion led me in a new direction in regards to my vocation. The novitiate had a profound impact on me to recognize my call to ongoing conversion.

Conversion is a personal experience of the individual but as I think of my own conversion experience, I think of the conversion of Saint Norbert. He saw his conversion as an ongoing change in his life. Father Theodore Antry, O. Praem., in writing about the conversion of Norbert, states that Norbert first had a conversion from his sinful ways. This experience caused him to live a very different life after his conversion. Norbert also had a sense of urgency along with a sense of persistence after his initial conversion. Antry also states that Norbert's conversion was ongoing.¹ I also see my conversion as ongoing. When one's conversion is ongoing, the experience will not always take us where we think we should go and it is not always predictable. Adam of Dryburgh sees conversion of our ways as a demand for an internal newness of mind that is often signified by the religious habit. For Adam, this type of conversion must include obedience and perseverance, requiring one to be humble, meek and charitable.² His emphasis seems to be placed on obedience.

During my time of formation in the novitiate I came to a much better understanding of the vow of obedience. And so I would like to begin this reflection on the vow of obedience.

I once thought that the vow of obedience is very close to the promise of obedience I made at ordination. During my preparation for vows, I came to see the vow of obedience as a much deeper and a more intimate commitment

¹ Theodore J. Antry, O. Praem., "Ongoing Conversion in the Vow Formula" in *Reclaiming Our Norbertine Heritage*, ed. Roman R. Vanasse, O. Praem. (De Pere, WI: St. Norbert Abbey, 1995), 57.

² Ibid. 58-9.

than the promise of obedience I took as a diocesan priest. Religious obedience requires an intimate relationship with the religious community along with the abbot and the superiors in the community. It is a way of life in community and not just a list of regulations a member of a community must follow. This is a much deeper commitment than the promise of obedience to a bishop.

Father George Aschenbrenner, S.J., states that religious obedience requires a mentality and attitude of Jesus in the context of a communal discernment of God's will. He states that religious obedience is not what you do but it is a disposition of one's whole being in one's community in relationship with God.³ This type of a disposition is a disposition I see presently in my life. In this relationship with the community and the superiors of the order, I see myself in relationship with my Norbertine brothers whereby we truly discern the will of God under the guidance of the Holy Spirit. The superior is the spiritual leader and I see the Abbot as the focal point of the identity of living out our Norbertine way of life. In quoting Sandra Schneider, I.H.M. from her book "Towards a Theology of Religious Obedience," Aschenbrenner states that she says God mediates through a person. The will of God is not mediated through "me and the Holy Spirit" but through "we and the Holy Spirit."⁴ Therefore I accept and believe that the will of God is mediated through the Abbot and the superiors of the community.

Out of the three vows, religious obedience is the most radical surrendering of one's life to God. At one time in religious life, it was seen as the only vow. It is very challenging because it demands giving up control, overcoming one's pride, and not being self-centered. I believe that this must be the most challenging of one's conversion of ways. Being able to give up control will be an ongoing challenge for me, but I also believe that it is the only way to find true joy and fulfillment, relying on the Grace of God. I find that it demands great trust in God, the community and the superiors of the community. It begins with a trust in our baptismal promises. I believe that it is an essential element in living "communio." And so I have come to discover that it is a lot more than the promise of obedience that I made at ordination.

Prior to the novitiate, I thought that religious celibate chastity would be very similar to the promise of celibacy. I found Aschenbrenner's thoughts on celibate chastity most helpful and insightful. His reflections helped me to see my celibate life in a renewed way. Many of his points make sense to me, especially after living the promise of celibacy for many years. I see the vow of religious celibate chastity as a deeper calling to truly live in a counter-cultural way of life, different from being a diocesan priest.

3 George A. Aschenbrenner, S.J., *Vows of Religious Life* (St. Louis: We and God Spirituality Center, 1986), Tape 7

4 Ibid. Tape 7

There are four points from Aschenbrenner's talk on celibate chastity I feel are important to point out. These points are: being unmarriageable, living celibate chastity in community, having a special solitude with God, and living with an "emptiness for God."⁵ All of these points caused me to look at celibate chastity from a new perspective. My viewpoint has shifted from approaching celibacy from the perspective of being a celibate for the sake of being totally available for ministry as a diocesan priest to embracing celibate chastity for the sake of being a better witness to the world as a religious.

In Aschenbrenner's first point, he states that a religious person living out celibate chastity has to come to the realization that he or she is unmarriageable. This should not be seen in a negative light as if a person is deficient or is missing out on something in life. It should be seen as something positive whereby one is "different" from those who are married. This idea of being unmarriageable means that since a person has had such an experience of God then one cannot have a married mate.⁶ This is how I embrace my celibate chastity now as a Norbertine. I see it as something I have been called to and have chosen in a joyful way because of my relationship with God. In all honesty, I could not see living out my vocation in any other way. When I was a diocesan priest, it probably would have been a great struggle for me to conclude that I was "unmarriageable" because my focus was more on being celibate for the sake of being available for priestly ministry.

This then leads into Aschenbrenner's second point that celibate chastity is a response to companionship with God in community. I see myself as being unmarriageable along with being called to have a special, responsible relationship with others, particularly with my Norbertine brothers. These relationships should nurture and support a creative ministry. It should not be where the community takes the place of a married mate.⁷ Maybe in my younger years I might have attempted this type of a substitution. In doing so, one would ignore the fact that one is unmarriageable. But the relationship with the community is still very important and is part of being a religious celibate. One's relationship with the community can be measured by the quality of presence in the community, not by how much time one spends with the community. A true test of being present to the community is when one finds that his or her heart lies within the community. I have found that being present to the community is very important. More and more I find my heart lying within the community. If I felt that I was "forced" or "obligated" to spend time in the community, then I think my motivations would not be true to the calling of being a religious.

5 Ibid. Tape 2

6 Ibid. Tape 2

7 Ibid. Tape 2

Being present to the community needs to be balanced with having a special solitude with God. This is the area I have seen much growth during my time in formation. Aschenbrenner speaks of being "at home with one's room."⁸ A change in my lifestyle during the novitiate and now as a simply professed has been one where I feel more at home in my room. There is much less of a desire on my part to be "out and about" or having to occupy myself with outside distractions. I believe this is also related to accepting the fact that one is unmarried, because then there is no longer a restlessness of wanting to find an exclusive companionship that would appear to take away the uneasiness of being alone. There is a sense of peace I have experienced in being alone at times in my room and so I have experienced a special solitude with God. This experience of "solitude with God" is something I find can coexist within the context of living in community. I find it quite interesting that by living in a community I discovered this type of solitude with God and this led me to the deeper experience of being in solitude with God.

This finally leads into Aschenbrenner's last point that in living religious celibate chastity, one has to be comfortable with living with an "emptiness for God." The experience of being alone is transformed into an experience of God. Of course this is balanced off with being engaged in a generative ministry, but in living in the emptiness for God, one then has time for prayer and solitude in the presence of God.⁹ This really came to light for me during last year's celebration of Good Friday. In reflecting upon Jesus on the Cross, I recognized how important it is to have a sense of emptiness that is united with Jesus on the Cross. After many celebrations of the Good Friday Liturgy over the past years, it was refreshing to be a concelebrant at the liturgy and spend more time on reflecting on the death of our Lord on the Cross. The concept of living in the emptiness for God came to life for me in a very real way throughout the Good Friday celebration. I felt connected to Jesus on the Cross where I experienced the fullness of God's grace along with the emptiness for God. During this time, I reflected on the constant need to empty myself of my own will and desires and to be obedient to the will of God. In living religious celibate chastity, I am then able to be completely open to God.

All four of these points have enlightened me to what it means to live the vow of religious celibate chastity. Even though I have lived as a celibate priest for many years, I see my vocation going into a new direction whereby celibacy will have a much deeper meaning in my life.

The religious vow of poverty was probably the most major aspect of religious life that caused me not to pursue religious life in my younger years. I thought that living the vow of religious poverty would be the most radical change I

8 Ibid. Tape 2

9 Ibid. Tape 2

would have to make in my life. After listening to Aschenbrenner's talks, I feel the vow of obedience is the most radical vow but it is closely related to the vow of religious poverty. Aschenbrenner points out that religious poverty is all about love of God and one another. It is about uniting one's self to the crucified Jesus, because Jesus dying on the cross is the greatest act of love that has ever happened in this world. The example of Jesus on the cross reminds us that God is all we really need. As Aschenbrenner says, we all need to be rich in Christ.¹⁰

During this period of discernment, I have experienced a deeper relationship with God based on the love of God. I have come to the conclusion that what seemed important to me such as material possessions, a comfortable lifestyle and the security of my own personal investments, was really not all that important. There came a point in my life where I realized that I truly wanted less and less. I also got to the point where I realized that I no longer needed to be attached to these possessions. What it comes down to is that I no longer felt I need to be in control of what I owned or what I could acquire in life. And so what I thought would be the most difficult thing to have to live out in religious life now seems to be the next natural step for me to take in my life.

Aschenbrenner mentions that religious poverty could be better understood as a life of simplicity.¹¹ Father Richard Rohr speaks of a person entering into the second half of life whereby one begins to live a much simpler life and no longer holds on to material possessions.¹² I resonate with both of these points because I have found this has been my experience in the past several years. Living the vow of religious poverty and being totally dependent on God takes great trust and it will not always be easy, but I see this as an expression of my continual conversion of ways. As I pointed out in my reflection on the vow of religious celibate chastity, it is another way of living in the emptiness for God.

And so as I live out my Norbertine religious vows of obedience, celibate chastity and poverty, I look forward to becoming a solemnly professed member of Daylesford Abbey. My time of formation continues for these next three years and every day I am reminded of my ongoing need for conversion. Conversion is a lifelong process, and I feel blessed being able to continue this journey of faith in the Norbertine Order. It has been a radical change for me, one that God has called me to live out at this time of my life. And so this is an exciting time and challenging time for me and with the Grace of God, I pray that I will continue to always be faithful to my ongoing conversion of ways.

10 Ibid. Tape 9

11 Ibid. Tape 9

12 Richard Rohr, *Falling Upward* (San Francisco: Jossey-Bass, 2011), 108.

Ministry to African Americans: A Mississippi Experience

Ministry is service. To quote the familiar hymn sung to the tune of *SLANE*, "Make us true servants to all those in need...feeding the hungry and finding the lost...Let us break barriers of hatred and scorn, speaking of hope to all people forlorn... love to the loveless and gladness for pain, filling all hearts with the joy of your name," serves to simply outline the thrust of Christian ministry.

Pope Francis began his papacy by telling us to go to the slums, to reach out to the marginalized, get rid of pejorative labels. He urged us to treat people with compassion, feel their pain. Furthermore, he told religious that "You are the prophetic voice of the Church." And he went on to say, "Being prophetic is messy..." but it must be done to move us forward and bring the "good news the joy of the Gospel to all, especially those on the margins."

He woke up in us the energy from Vatican II that spoke so much of justice, of inclusion at a time when our nation was wracked in turmoil over the struggle for civil rights, over a growing opposition of a war in Vietnam, over the still conscious and unconscious fear of living with the Bomb.

As Sr. Joan Chittister has written so well, "50 years after the assassination of John F. Kennedy. 50 years after the rise of Martin Luther King Jr. 50 years after the death of John XXIII. 50 years after a chorus of clarion calls for peace in foreign affairs, for equality in diversity, and for social justice as the essence of the faith. It is 50 years after three of the greatest calls for spiritual conversion in the history of the country."

The challenge to ministry and arenas of service, that used to be known as "apostolates" referring to carrying on the work of the Apostles, handing on the faith, has exploded.

Religious orders and congregations responded by being formed for explicit services/ministries of teaching, of hospital work/medicine, of social work to meet societies torn up by revolution and competing ideologies.

After the French Revolution and the unification of Italy the institutional church had cemented itself behind walls of preservation and absolutism. Good Pope John told some reporters that he felt like a curator of museums. Empty churches and a critical priest shortage in Latin America, with Pentecostalism rapidly expanding urged him to issue a call to American religious to meet

the need. The Norbertines from Wisconsin are still in the Peruvian jungle ministering to people's spiritual and physical needs. Since 1930 the Southern Baptist Convention declared "Latin America will be 'saved' in a hundred years by 2030". This further inspired Pope John to call an ecumenical council to read the signs of the times and discover new ways to respond. And respond we did.

This is about ministry with and to minorities. That means those who minister engage in the mind set of minorities. In dealing with all aspects of the larger society they, and those who minister, are always in the "one down" position. They are advocating not dictating. They are seeking recognition and respect and inclusion. They are always about convincing those in power to do the right thing. This ministry is about reinforcing respect, reinforcing authentic unity, reinforcing inclusion. It engages in the struggle of the people.

The key to ministry with and to African Americans is inclusion. It transcends the limits of denominationalism, and reaches out to the total black community, and its allies. It is always expanding the frame. It is engaged with the major advocacy organizations that advocate for African Americans, and Hispanics. It includes ministry with and to Hispanics as well. In this new century a strong coalition between African Americans and Hispanics is necessary to advance the struggle for both. The essence of this ministry is to reinforce the struggle for human rights, and immigrant rights are human rights. It is alert to all attempts to divide and conquer.

Authentic church centered ministry is not a palliative or escape from its purpose to reinforce and to rejuvenate people to engage in the struggle. It sees social justice as the work of God. As Sr. Joan Chittister recently wrote which we quoted above, "[a time when] social justice was of the essence of the Faith." There is no effective ministry to African Americans without a firm commitment and engagement in social justice. This can take many forms as the context requires.

Great care in liturgy planning must be given to the phraseology and poetry of African American prayers and hymns and new compositions should reflect this. The Psalms are a great source of inspiration. These prayers and hymns have an overarching theme of deliverance, of freedom, of endurance. They are largely Christocentric. They have an eschatological turn. African Americans see end time Scripture as ultimate freedom from oppression, not unlike the persecuted Christians found in the Letters of Paul or the Acts of the Apostles. Prophetic justice is a central theme. The "Day of the Lord" is final vindication.

Those who minister to African Americans are comfortable in talking about slavery, and the legacy of slavery that lasts to the present day. History is liberating. To learn the authentic history of African Americans is to learn the true history of America.

Ministry to African Americans: A Mississippi Experience

Liturgy is rejuvenating. It strengthens people to move forward in the week ahead. It reflects the plight of the poor and the weak whether actual or political. To have no voice or vote is poverty defined as powerlessness besides the poverty of destitution.

At the same time Liturgy can reflect a contemplative joy in union with God, basking in his presence without necessarily referring to "the battlefield of the Lord", i.e., the struggle for human rights.

Diversity and inclusion is the focus this century. The major walls of segregation were broken down in the last century, yet attention must be given to the organized effort to turn back the clock on all the gains won in the last century.

Ministry to African Americans is grounded in God as imminent, ever present, giving the spirit to make the people see themselves as "yeast in the dough" as Jesus said, small but mighty slowly transforming the world around them. Eucharist is the fundamental sign of unity with Christ and one another, a force to prevent division, the power to go out and be bringers of hope. The death-resurrection of Christ celebrated in every Eucharist reinforces the effort that when oppression seems to grind people down, they rise up ever stronger and ever committed to change the situation.

Ministry with and to African Americans, like all good ministry, is collaborative. Those who minister recognize and collaborate with all the leaders that support them. This is inclusive, transcending denominations, but recognizing what is held in common. Religious differences are respected, and add different approaches to common goals. (See Tobin PHOTO page 34)

While that is important in dealing with advocacy organizations, and common goals, the various religions must see their ministry to African Americans, in their own traditions, supporting a growing awareness in the God who liberates, and improves the condition of the people.

Many churches see their ministry almost in total context of the church community. Some churches preach social justice, others don't touch it at all. Still others primarily see themselves as "havens from the storm". Some forms of religion can provide a relief from fear, but like some pain relievers, when it wears off the pain remains.

Authentic ministry sees the entire liturgical experience as conquering fear with the "spirit of righteousness". Outside the church, when gathered in groups those who minister must call attention to fear, and address it.

In this century, authentic African American ministry must address itself to all the challenges to the civil rights, voting rights, and social safety net that were won by much suffering in the last century.

It is always inclusion, expanding the frame. Secure in what is essential to each, it collaborates with every effort to move forward to create the "beloved community". Authentic African American ministry sees itself as bringing everyone together to experience our nation's motto, "from many, one" This has never yet been realized. Jesus himself said it, "Father may they be one as We are One." The old songs have it right when they sing of the "Glory Land" where they "Gather with the saints at the river, that flows by the throne of God." Free forever, reflecting their Maker in whose image they are.

Rev. Patrick Busskamp, O Praem.- Wilten Abbey

Almost every town in Tyrol, Austria has a "Christmas Crèche Association." People construct their own Christmas crèches and during the period between December 25 and February 2 (the Christmas season) people are welcome to come to their homes and view the crèches. This past January 5, 2013 Norbertine Father Patrick Busskamp of Wilten Abbey, and Pastor of the parish of Amras, was invited to address the Christmas Crèche Association of the town of Axams near Innsbruck. The following is the talk that he gave.

Address to the Nativity Scene Builder Association of Axams

Distinguished guests of honor, dear guests, and beloved friends of Christmas crèches!

I was here in Axams in January 2002 to pay a visit to the various crèches in town. This was only 4 months after the attacks on the World Trade Center in New York and on the Pentagon in Washington. In one of the homes of the town of Axams there were several crèches. Usually there is only one in every home, most often in the living room area and very often it takes up a large portion of the room. So, one of the crèches of that particular home I visited had one nativity scene in the lobby of the house, and it was made of ceramic – very unusual. (See photos page 34) The image of the nativity was depicted in the debris of Ground Zero in Lower Manhattan after the two towers of the World Trade Center had collapsed after the hijacked aircraft attacks. The steel construction beams sticking out of the mound of pulverized concrete, wires, shards of glass, etc. were most obvious reminders of the original. And right in the center of the pile of what was left there was the Holy Family situated in a shack formed by the debris. Mary, Joseph and the Christ Child Jesus in a manger composed of a former writing desk drawer.

Dear friends in this reflective hour at the end of Christmas tide 2013!

Until that day in 2002 when I walked into that home in Axams with the Ground Zero crèche, I remembered the original site with both of the towers still standing. I had been in one of the towers when I went to New York by myself for a tour during my Christmas break from my studies in Chicago 1998/99. The Twin Towers were only two blocks away from the New York Stock Exchange on Wall Street, a market place that provokes anger. Then in January 2002 I am in this home in Axams by coincidence standing before the model of what was the result of human brutality. This model had grasped the total reality of what the mystery of Christmas is all about. The human being in all his fragility, in all of his delusion, his pity, his weakness and sinfulness

Rev. Patrick Busskamp, O Praem.

receives a visitor from above. And this visitor touches down exactly there where vulnerability seems to be at its worst. Christ, the world's redeemer, comes right there, speaks to us where we might first ask the question: where was God in all of this? Is there a God who can let things like that happen?

I then asked the owners of the home and crèche if they could take some photos of the crèche for me. For I already knew I was going to the US that following summer to visit friends, to whom I would have loved to show the photos of the image of the Ground Zero Nativity Scene. So when I had shown these photos to my friends in different places over in the US I received some remarkable responses and reactions from them. Tears were shed. The Americans I had shown these photos to, paid great gratitude for the compassion and empathy they had felt by the very fact that their grief and mourning had been concretized which expressed solidarity even beyond the Big Pond. Solidarity was shown in a religious symbol – the crèche.

Wilten Abbey: A Personal Reflection

I was privileged to visit the Norbertine Community of Wilten Abbey, Innsbruck, Austria this past September. I've been to Wilten several times in order to improve language skills in German and to increase my knowledge of Germanic culture. The overall goal was to become a better teacher of German, when I was on the faculty of Archmere, Academy. I developed a bond of friendship with the Wilteners, who were gracious and hospitable to me. This current trip abroad was to share in the 875th anniversary of Wilten's founding, which is part of a whole year of celebration. What began as a pilgrimage evolved into a kind of retreat for me. I came away with a deeper understanding of our Order and Daylesford Abbey's place in the Order. What follows are some reflections about what it means to be a Norbertine for me, being a member of Daylesford Abbey and having participated in the canonical experience of Wilten Abbey.

- The Order is about unity in basics; diversity in details.
- Communio is mainly about presence among the conferes.
- We are multicultural in our common identity.
- Each canonry is unique in character and personality.
- The same challenges confront us worldwide.
- Who you are, more than what you do, is your ticket to being welcome and accepted.
- Community, prayer, service are the nucleus of communion.
- Norbertine fraternity by solemn vows takes precedence over all other friendships.
- Communio sums up the zeal of Norbert and the spirituality of Augustine.
- The "glue" holding us together is communio: socially for prayer, worship and service.
- We will deteriorate if we fail to come together, work together, and stay together.

“Blood of Christ, Inebriate me!”

Reflection on the “Blood of Christ”

1 Introduction

Sometimes you come upon a theme that under the circumstances you put aside. As a religious community that celebrates the Eucharist on a daily basis, conscious that liturgy is the “source and highpoint” of our life and everyday life, and as a priest who daily celebrates and speaks the words of consecration: “This is my body, this is my blood”, it must actually come easier to reflect on the blood of Christ and draw closer to this “mystery of faith”. Perhaps a negative attitude still resonates with this, one that a confrere had injected us with in the novitiate – that he could not honor a body part of Jesus. For him it was a question then especially regarding the heart of Jesus which did not seem to have opened itself to him. Furthermore, in our Order tradition St. Herman Joseph of Steinfeld in the Eifel actually composed the oldest heart of Jesus hymn, “*Summi regis cor aveto*”. From that point on should there not have been an easier spiritual access to the heart and to the blood of the heart of the Savior? The initiative for this article nevertheless came directly from an article in “*Geist und Leben*” by Bernhard Klinger who developed the prayer “Soul of Christ, sanctify me” from the biblical point of view.¹ Already in the third line this prayer speaks of “Blood of Christ, inebriate me”. I knew this prayer but never completely by heart and tried again and again to commit it to memory and also to pray it after communion. Now I want to simply immerse myself more deeply into the mystery of the blood of Christ.

2 Approaches

2.1 Cross

This begins with each representation of the cross, where more or less clearly, often even very graphically the consequences of the serious wounds and injuries through flagellation, crowning with thorns and triple falling under the cross are represented. Then blood flows, the blood of Christ. I was very impressed by a representation of the cross, a so-called plague cross, with serious wounds to the flesh represented graphically and over-realistically as the skin hung off in shreds, as in the cloister in Tongerlo, Belgium or where the wound in the shoulder is a gaping wound as an image of the cross from our convent of sisters in Imbramowice, Poland. “Oh head full of blood and wounds, covered with a crown.” This hymn describes the entire passion of the Lord, the flagellation to the point of bleeding, the painful crowning with thorns,

¹ Bernhard Klinger, “Anima Christi. Biblische Quellen eines Gebetes”. (Anima Christi. Biblical Sources of a Prayer), in: *Geist und Leben*, April 2012, pp. 358-375.

and the bloody execution on the cross. In the film "The Passion of Christ" by Mel Gibson this bloody path of suffering was presented to the extreme of pain. The crucifixion of the naked delinquent was regarded as the most cruel, most painful and totally humiliating type of execution of the Roman period.

2.2 Manoppello

Veronica's veil on which the face of Christ was imprinted was certainly soaked with sweat, tears and blood. In the shroud of Turin, in the negative image, were discovered traces of blood of a dead body which had been etched into the shroud. The mysterious veil of Manoppello in the Abruzzi shows the face of Christ with open eyes and traces of the wounds and seeping of blood on the face – as if printed or painted on watered silk. It is a face that points to another world. Many maintain that the face of the veil of Manoppello and that of the shroud of Turin would coincide. Do the traces of blood lead us to the true image of Christ?

2.3 Flagellated Savior

For many years I have been a member of the "Brotherhood of the flagellated Savior on the Meadow"² at Steingaden. The Premonstratensians of Steingaden erected this Rococo gem by Dominikus Zimmermann in order to provide a worthy pilgrimage church for the growing stream of pilgrims coming to honor the flagellated Savior.³ The figure of the Wies-Savior is constructed rather roughly and unprofessionally and portrays Jesus at the whipping post bound with ropes and chains and yet his hand is outstretched toward the observer. The face and body are streaming with blood, an image of misery and distress. The flagellated Savior on the Wies is annually honored by millions of visitors, pilgrims and people who come to pray. He is a "man of pain" to whom many entrust their misfortunes, their intentions and troubles and seek comfort and help from him. In your blood we are redeemed: "In him we have redemption by his blood", as we read in Eph. 1: 7.⁴ The votive books are filled with intentions, calls for help and words of thanksgiving for petitions granted and prayers answered. Architecturally the red marbling of the pillars merges into the heavenly blue of the ceiling; sorrow changed into redemption, salvation and freedom.

2.4 Blood Transfusion

The liturgy in the sick room of our emeritus archbishop, Don Geraldo⁵ in

2 The "Wieskirche" or "Meadow Church" is a pilgrimage church of the Abbey of Steingaden in Bavaria.

3 A meditative picture by the Brothers Klauber of Augsburg, perhaps their next to last work, a copper engraving from the year 1760, shows the miraculous image. Underneath is: True copy of the miraculous image of the flagellated savior in the Wies at the monastery of Steingaden of the Order of Prémontré in Upper Bavaria. In: *Bruderschafts-Rundbrief* 58 (2013), p. 16.

4 Direct Scripture citations are taken from the 1990 edition of the New American Bible.

5 Archbishop Don Geraldo Majella Johannes Joseph De Castro (83), Bishop 1988, then Archbishop of Montes Claros from 2001 (1988-2007).

Montes Claros, MG, Brazil was a shocking encounter. For years he suffered from a muscular disease and now his lungs and stomach are affected. For a few months now in the hospital he is fed by means of a tube and receives oxygen after a tracheotomy. He can only move his lips and face but can no longer speak. At the end of his bed stood a small altar table. We were able to celebrate the Sunday liturgy on Saturday evening together with his two sisters, a doctor, a patient and a care giver. At the consecration and elevation of the Body and Blood of Christ, bread and chalice became one with the face of the sick man. The celebration of the suffering, death and resurrection deeply imprinted itself on the face of the severely ill man. After long practice he was able to take a small piece of the host that was dipped in the Blood of Christ. When that was no longer possible the bishop gave permission that a few drops of the Blood of Christ be injected into the artificial feeding tube: blood transfusion, infusion with the Blood of Christ. Such gratitude on the face of the bishop due to our visit but still more regarding this becoming one with the Lord, "who poured out his blood for us for the forgiveness of sins." "For you", especially for the suffering, for all who "sit in death's shadow". (Lk 1: 79)

3 Biblical Evidence

3.1 Old Testament

The Bible begins immediately after the creation with the first murder, how Cain killed his brother Abel. "Where is your brother Abel?" "What have you done?" God asked, "Your brother's blood cries out to me from the soil". (Gen 4: 9-10) And this history of blood continues throughout the entire First Testament. Recall here only the second plague of Egypt when the water of the Nile turned into blood (Ex 7: 17-24) or the task of painting the door posts and lintels with blood: "The blood on the houses in which you live should be a sign for your protection ... If I see the blood I will pass by you and the devastating disaster will not touch you when I strike Egypt" (Ex 12: 7-23). Here the blood of a year old lamb becomes a sign of protection, deliverance and salvation. Through this blood the people were spared at the passing over of the Lord and the first born saved. The blood of the sacrificial animal then becomes the sign of the covenant "since Moses took the blood, sprinkled the people with it and said: "This is the blood of the covenant which the Lord ... has made with you" (Ex 24: 8). Then Moses climbs Mount. Sinai and receives the stone tablets with the instructions and commandments which God himself had written.

In the ancient world blood had the character of the holy, of the life-humor which may be neither shed nor consumed (Cf. Lev 3: 17; 17: 14).⁶ In the Deuteronomic collection of law there is a whole section dedicated to blood;

⁶ "Since the life of every living body is its blood ... You shall not partake of the blood of any meat" (Lev 17: 14).

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there, among other things, is said: "But make sure that you do not partake of the blood; for blood is life, and you shall not consume this seat of life with the flesh" (Dt 12: 23). Blood was regarded as the seat of life, as life itself, which should be spilled out in slaughter on the altar of the Lord, the Lord of life. The purity prescriptions about the time periods of a woman and about birth should not be considered here (Lev 12: 15). These were connected to cultic impurity. In several places in the prophets this covenant concept surfaces again, e.g. in Zachariah who speaks of "the blood of your covenant", on the basis of which the captives, namely God's people, will become free (Zech 9: 11).

3.2 New Testament: Eucharist

We find this word then again directly in the report of the institution in Matthew: "Then he took a cup, gave thanks, and gave it to them, saying, 'Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins'" (Mt 26: 27-28). This phrase "blood of the covenant" points to the bond of the covenant on Sinai and now points to this event in the last supper room as a new covenant bond, as a foundation of the "new covenant" through the death of Jesus. The other Evangelists use similar words: "Then he took a cup, gave thanks, and gave it to them and they all drank from it. He said to them, 'This is my blood of the covenant, which will be shed for many'" (Mk 14: 23-24). In Luke we find a variant: "And likewise the cup after they had eaten, saying, 'This cup is the new covenant in my blood, which will be shed for you'" (Lk 22: 20). Previously it had already been said: "Then he took a cup, gave thanks, and said, 'Take this and share it among yourselves; for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes'" (Lk 22: 17-18). In this connection one should refer to Paul also. He writes to the Corinthians about the correct celebration of the Lord's meal: "In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink of it, in remembrance of me'" (I Cor 11: 25). Here Paul and Luke are following the same narrative tradition. Drinking from the cup with wine over which a prayer of blessing and words of consecration were spoken becomes "a sign of the new and eternal covenant." This common drinking from the chalice is a proclamation of the death of the Lord until he comes (Cf. I Cor 11: 26). In the death of the Lord, in the real shedding of his blood on the cross, the new covenant is born and established. Here we touch the innermost mystery of the love of the Lord who laid down his life in death on the cross and who at the last supper in the temporary reaching out at the same time set a continuing and perpetual sign of the covenant in which his self-abandonment and death is not only commemorated and recalled, not only announced and proclaimed⁷ but are really made present and actualized. We perform the blessing of the cup and drinking of the wine

7 "We proclaim your death, O Lord, and we profess your resurrection until you come in glory" (Canon).

which, however, is changed at each Eucharistic celebration through the power of the Holy Spirit,⁸ through the words of the priest who in the person of Christ speaks these words exactly: "This is the chalice of the new and eternal covenant, my blood which is poured out for you and for all for the forgiveness of sins" (Canon). "The cup of blessing that we bless, is it not a participation in the blood of Christ?" (I Cor 10: 16) Paul asks the Corinthians. John, who at this point of the Last Supper has placed the account of the foot washing, has Jesus say regarding the bread at Capernaum: "Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6: 54-56). These are contentious words in which the provocation and unreasonable demand of these words and this offer becomes clear, unbearable, and even offensive to Jewish ears and also for many of his followers; they grumble and disassociate themselves becoming indignant and appalled. It remains a challenge to this day: "How can he be for us 'his flesh to eat'" (Jn 6: 52), how can he give us his blood to drink? This argument which broke out there is not only understandable from the Jewish tradition in association with blood, with the taboo regarding it as the source of life, it is also for us today a sticking point which opposes everything we are accustomed to and play down. And in fact we must guard ourselves from cannibalistic material and vampire-like trivial ideas and in general to detach ourselves from materialistic thinking. It is not without reason that after the consecration we say: "The Mystery of Faith". It is a matter of a real-symbolic, yes mystic-spiritual encounter; it concerns a bringing together, as it in fact happens with ingestion of food, a receiving of the Lord in this sacramental form and at the same time a "being changed within" into the one whom we receive as body and blood. This eating process is a unification process, a "food" by which he remains in us and we remain in him.

As children we have sealed many childhood and youthful friendships with an exchange of blood; we've cut open the skin with a knife and then held the bleeding parts together and thereby promised eternal friendship. It was a matter of friendship and affection, solidarity and never ending loyalty. In those days there was not yet the fear of AIDS. These were strong youthful oaths to remain and stand together as blood brothers. Perhaps that throws a light on the many ways in which a more existential avowal of friendship with the Lord is achieved. It is a matter of a type of blood transfusion, not rationally solvable, and yet actually real; it is a matter of a blood supply, not medically analyzable, but yet existential, so that a new relationship and

⁸ "Make holy, therefore, these gifts, we pray ... so that they may become for us the Body and Blood of our Lord Jesus Christ" (Canon II).

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friendship occurs. "I no longer call you slaves ... you are my friends if you do what I command you". (Jn 15: 14-15) What is asked for is this: "Do this in memory of me" (Canon): Friendship through "blood brotherhood", through sharing in his chalice in the new covenant, in his blood; solidarity in that we will be connected as branches to the life-giving sap of the vine in order to grow from it and come to fruition (Cf. Jn 15: 5); unity and guarantee of life if we eat and drink him and so live through him – corresponding to the way that Jesus lives from and through the Father (Cf. Jn 6: 57), a non-expressible "becoming one" as Paul rather stumblingly tried to say it, "Yet I live, no longer I, but Christ lives in me". (Gal 2: 20)

The Woman with the Hemorrhage (Mk 5: 25-34; Mt 9: 20-22; Lk 8: 43-48)

The story of the woman with the hemorrhage once again shows clearly how everything, which is connected to the woman that had to do with blood and bleeding, makes her unclean and constantly excludes her from worship; in this way social contacts were also limited since otherwise she made other people unclean through contact. This also explains why the woman was wary of speaking openly to Jesus about healing; she is ashamed and embarrassed to reveal herself. So she attempted secretly to come into contact with Jesus even if only through the touching of his garment. She is healed. Still for Jesus it is not only a matter of physical healing but about the rehabilitation of this woman, breaking through the walls of her fear of humans, to recognize her worth as a person, as a woman and to help bring her inner peace.⁹

In the passion account it is a matter of the last earthly journey of Jesus, a very bloody and cruel way of the cross "to death on the cross". It begins on the Mount of Olives where Jesus is in dread of death, "sorrowful even to death". (Mk 14: 34) "He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground". (Lk 22: 44) After negotiating with the crowd and the interrogation Pilate gave "the command for Jesus to be flogged and crucified". The flogging was almost an execution; many victims have not survived it. The flogging with leather thongs which had metal pieces attached to their tips could precede the death penalty. It was also employed as an independent punishment. In the film "The Passion" this flagellation is increased to immeasurable brutality. The blood flows in streams. The loss of blood is enormous. Jesus survives it. In mockery and ridicule a "crown of thorns" is placed on him and beaten onto his head with a rod (Cf. Mt 27: 29, 30). The way of the cross becomes a running of the gauntlet which includes several bloody falls. Since his hands were bound to the wood each fall wounded his face – "a man full of pain". The crucifixion and hanging on the cross was one of the most dreadful types of Roman execution; the unspeakable pain of the nail wounds and the death throes full

9 Gerrid Setzer, "Die Heilung der blutflüssigen Frau". www.biblestudium.de.

of convulsions and attacks of suffocation is indescribable.¹⁰ Jesus dies after a few hours with a loud cry: "Jesus gave a loud cry and breathed his last". (Mk 15: 37) The death throes are ended; his life is over. But once again blood flows as one of the soldiers pierces his side with a lance "and immediately blood and water flowed out". (Jn 19: 34) Many see in this symbolism of blood and water the Church's hour of birth which has grown from the wound in the Lord's side. Blood and water stand for baptism and Eucharist, the opened heart of Jesus as the wellspring of love and life for the world. "They will look upon him whom they have pierced." (Jn 19: 37) Jesus still comes into focus as the one raised up on the cross, as the one pierced by the lance, the one streaming with blood. With his suffering and death, in his death on the cross there begins a new sign of hope and salvation, which Jesus already indicated in advance at the last supper: "My blood which for you and for all is poured out for the forgiveness of sins." Peter expresses this connection precisely: "By his wounds you have been healed". (1 Peter 2: 24)

'Washed white in the blood of the Lamb'

In the Book of Revelation there are several passages that point out the salvation event with this symbolism of blood. The most impressive and at the same time the most enigmatic passage is about washing clean: "They have washed their robes and made them white in the blood of the lamb. For this reason they stand before God's throne and worship him day and night in his temple". (Rev 7: 14-15) They are the ones who come from dire straits, the martyrs and those who witness with their blood, but in general people with their history of suffering and persecution, with their tears and wounds. He loves us "and has freed us from our sins by his blood" (Rev 1: 5). Of this lamb it is said that he alone can open the seal. "For you were slain and with your blood you purchased for God those from every tribe and tongue, people and nation. You made them a kingdom and priests for our God". (Rev 5: 9-10) The events of deliverance and salvation are described variously but always in the context of the blood of Christ, death on the cross, slaughter of the Lamb who takes all sins upon himself. The blood therefore has a cleansing, liberating, saving and healing power because it was poured out for the salvation of human beings in order to establish anew the covenant between God and people and seal it once again. This is the covenant in my blood says the priest in the place of Christ at the consecration. "This is the chalice of the new and eternal covenant, my blood which is poured out for you and for many for the forgiveness of sins" (Canon). It must therefore be concerned about a spiritual cleansing, about a figurative-allegorical, almost paradoxical description of redemption and sanctification.

10 Michael Hertl, "Wie starb Jesus am Kreuz. Der Lanzenstich ins Herz: ein Erklärungsversuch aus medizinischer Sicht". In: *Christ in der Gegenwart* 138 (2013), p. 13.

4. Tradition of the Order

From the tradition of our Order there is first of all no direct connection with the Blood of Christ, as for example is the case with the Congregation of the "Missionaries of the Precious Blood" CPPS, the so-called "Sanguinists", a congregation of priests without vows which was founded in 1815 in Umbria by St. Caspar del Bufalo. Furthermore there are several congregations of sisters of the Precious Blood;¹¹ frequently there are sisters of Adoration who live a strictly cloistered life. In the life of St. Norbert some very small references and clues show up which can take us further here. When Archbishop Norbert was persecuted in some turmoil around the cathedral in 1129 and eventually sought refuge in the church tower, it came to a bloody exchange. Norbert took a stand and was struck on the shoulder with a bloody sword by a thug who had just seriously wounded his servant. Norbert was not seriously harmed. "The blood, however, that was on the sword splashed on the fringes of the episcopal miter where it can still be seen at any time."¹² *Vita A* reports that Norbert, who did not fear death, opposed his adversaries and threw himself fearlessly between the ranks. Since all went well in the end it is said: "All the people praised God for the steadfastness of such a bishop who emerged undefeated from so obvious a danger to life without harm to body and soul."

A further two miracles are reported of St. Norbert; these are in rather close connection to the Eucharist and the Blood of Christ. After his conversion in 1115 Norbert sought out various places to become clear about his call and to seek advice and spiritual guidance. He spent some time in Siegburg with the Benedictines under Abbot Cuno; he then had contact with a hermit by the name of Ludolf in Lonning on the Moselle. Finally he spent time in Klosterrath¹³ where he was instructed by Abbot Richer. During the celebration of the Eucharist, after the consecration, a spider fell into the chalice. Norbert was startled for how should he consume the Blood of Christ along with a spider that might be poisonous. He felt that he was near to death when he drank from the chalice. But suddenly – already in expectation of dying – he had such a strong urge to sneeze that the spider was expelled through his nose. His respect for the blood of Christ was greater than his fear of death. Years later Norbert was celebrating Easter in Würzburg on April 11, 1126. The bishopric was vacant at that time. During a Mass in the cathedral this Easter

11 E.g. Mission Sisters of the Precious Blood, founded 1885 by F. Pfanner; Congregation of the Adorers of the Precious Blood, founded 1834 by Caspar del Bufalo; Sisters of the Precious Blood, founded 1834 by Anna Maria Brunner; et al.

12 *Vita Sancti Norberti* (Vita A), in: Hatto Kalfelz, *Lebensbeschreibung einiger Bischöfe des 11.- und 12. Jh.* Darmstadt 1973, p. 531; Theodore J. Antry and Carol Neel, *Norbert and Early Norbertine Spirituality*, Paulist Press 2007, p. 168.

13 Stift Klosterrath, later the Abbey of Rolduc in Kerkrade, Netherlands.



Tobin



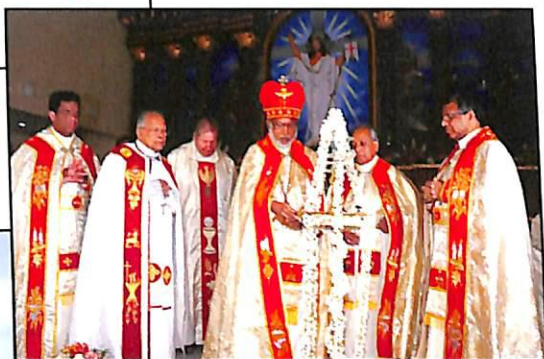
Nativity



Jamtara



Mananthavady



a blind woman approached the saint when he had already received the holy Body and Blood of Christ. Norbert blew on her eyes and immediately she was able to see. This event certainly caused a sensation so that Norbert opted to leave the city to avoid the possibility of being named bishop. He left the city quietly and travelled through Lorraine to Prémontré.¹⁴ Both events without a doubt are closely connected to the Eucharistic event and the Blood of Christ in this sacramental presence. The celebration of the Eucharist, of the “unbloody recalling of the Sacrifice of the Cross of Christ” was for Norbert something completely central, so that he celebrated daily and also preached and so lived totally from the mystery of the Eucharistically present Lord. Both of these miracle reports will no doubt emphasize this position and call for imitation. In the Order the practice is preserved of purifying with water and wine not only the chalice but also the paten as a sign of special respect and attentive care concerning the Eucharistic event, mindful of the words of Norbert to take great care about cleanliness at the altar.

5 Liturgy

Every reverencing of the Blood of Christ must stem from the Eucharist, from the event in the Upper Room: “This is my body ... this is my blood ... Do this in memory of me.” The Council of Trent calls the blood as body and soul “a sharing of Christ the Lord” and defines that by virtue of the words of consecration the (now transfigured) “true blood” of Christ becomes present.¹⁵ The adoration of the blood of the transfigured Christ also takes place in the sacrament of the altar with regard to the divine person and with that person. In case there is blood remaining from the Passion, it is no longer “hypostatically” united with Christ, so that only a “relative cult” comes to him. The first feasts go back to the 10th century, thus in Reichenau in 923. Especially since the Crusades the veneration of the precious blood has flourished and then also promoted by saints, especially St. Catherine of Siena and St. Caspar del Bufalo. In the 17th and 18th centuries the celebration of a corresponding feast of the Precious Blood was granted to various orders and dioceses without reference to a definite relic. In 1849 Pope Pius IX, after his return from exile proclaimed a feast for the entire Latin Church (August 10). Pius XI then moved the feast to July 1 “in thanksgiving for redemption through Christ’s bloody death on the cross”. After the Second Vatican Council in 1969 this feast was removed as well as references to it. This feast was already included in the feast of the Body of Christ.

If we consult our liturgical books we find in these books that are still frequently in use the “Feast of the Precious Blood” (“*Pretiosissimi Sanguinis*

14 Thomas Handgrätinger, *Der heilige Norbert, Erzbischof und Ordensgründer*. Magdeburg, 2011, p. 68.

15 Cited in *Lexikon für Theologie und Kirche*, Bd. 2, “Blut Christi”, Freiburg 1958, p. 544f.

D. N. J. C. triplex minus”). In the ANTIPHONARIUM¹⁶ for July 1 are found the antiphons and versicle for the first vespers, also the responsorium and the hymn “*Festivis resonet compita vocibus*”. In the GRADUALE PRAEMONSTRATENSE¹⁷ there is listed under “*Feria VI post Dominicam IV. Quadragesimae*” the feast “*Pretiosissimi Sanguinis D. N. J. C.*” with *Introitus, Graduale, Tractus, Alleluia* (for use in votive Masses), *Offerta and Communionem*. Finally in the PROCESSIONALE¹⁸ there are provided for the procession for July 1 at the beginning of the Summa a Responsorium and *ad introitum Chori* an antiphon “*Habebitis autem*”. In the Graduale the Feast of the Body of Christ still bears the name “*In Sollemnitate Corporis Christi*”. The Solemnity (“*Sollemnitas*”) on the Thursday after Trinity Sunday, since the Council, now bears the official name “*Sanctissimi Corporis et Sanguinis Christi*”.¹⁹

In the former Premonstratensian Priory Bois-Seigneur-Isaac²⁰ near Waterloo in Wallonia, Belgium, south of Brussels, there was a blood miracle reported. These are supposed to have happened at many other places especially in Italy.²¹ Here on Friday before Pentecost in the year 1405 a Eucharistic miracle took place during Mass. The priest affirmed that at the elevation after the consecration a particle of the host remained lying on the corporal. As he wanted to pick it up, it bled. The bishop of Cambrai, Pierre d’Ailly, had this investigated and in 1413 acknowledged the miraculous event. Since that time the “Holy Blood” is honored here and a great pilgrimage originated so that the Augustinian Canons of Zevenborren went there to build a monastery. In 1418 the monastery was recognized by Rome as a provostry. Ever since that time the blood stained corporal has been kept in a reliquary in the side chapel. In 1903 the confreres who were expelled from Mondaye found refuge in this monastery as well as a new working place. After their return to Mondaye, Calvados, the Abbey of Averbode took over the monastery. For a time it was an independent canonry, finally a dependent priory of Averbode. Since 2011 Lebanese Maronite Monks are running the monastery of Bois-Seigneur-Isaac and are also active there in parish ministry.²²

In the former Premonstratensian Abbey of Weissenau²³ in Upper Swabia,

16 ANTIPHONARIUM ad usum sacri et canonici ordinis Praemonstratensis, Parisiis, Tornaci, Romae, 1934, pp. 656-662.

17 GRADUALE, Ed. By Norbert Schachinger and General Chapter 1908. 1910, pp. 161-168.

18 PROCESSIONALE, Ed. By DD Gummarus Crets, Paris, 1932, pp. 164-165.

19 In 2013 it is May 30 or the following Sunday, June 2.

20 Dependent priory of the Abbey of Averbode from 1921-2011.

21 Among others, the “Mass of Bolsena” is famous. Here in 1262 a blood miracle occurred with the host.

22 André Gailliarde, Bois-Seigneur-Isaac, Averbode, 2000.

23 Premonstratensian Abbey of Weissenau, which was immediately subject to the empire, 1145-1803.

each year on the feast of St. Mary Magdalene a “Blood Ride” is celebrated with a relic of the Holy Blood which Rudolf of Habsburg gave to the abbey in 1257. According to tradition, Mary Magdalene took some of the blood drenched earth from under the cross and kept it in a glass vial. After the festive celebration the principal celebrant carries this relic outside before the church door in order to bless all the passing visitors. Mary Magdalene has always been especially honored in the Order not primarily because we find her under the cross absolutely faithful to Jesus to whom she was very close until his final hour when the disciples – all but one – had long since taken flight. Mary Magdalene was also valued as the first witness of the Risen One to bring the good news to the Apostles (Cf. Jn 20: 17). She is regarded as “Apostola apostolorum” and as a great model for the *Ordo candidus, sacer et canonicus Praemonstratensis*, which traces the color of the white habit back to the white garments of the angel who appeared at the tomb.

6 “Sanguis Christi, inebria me”

The prayer “Anima Christi”²⁴ is readily attributed to St. Ignatius. In any case he added it at the end of his reflections as a prayer proposal for retreatants. This prayer is regarded as his favorite prayer; perhaps this attribution stems from that. The prayer itself is older and goes back to the 14th century. Pope John XXII (1249-1334) is supposed to have linked a partial indulgence to this prayer. The mystic Marguerite Ebner (1291-1351) was acquainted with this prayer form. The prayer therefore reaches far back, was wide spread and is frequently expanded and paraphrased. The prayer can be divided into two parts, each with six verses, whereby in the first part Christ is addressed directly connected with the respective body aspects as the soul, the body, the blood, the water, the suffering of Christ. The one praying calls on the Lord and asks for himself: save me, wash me. At the end of the first part, the one praying turns directly to Jesus: “O good Jesus, hear me!” From then on the address remains very personal and moves more and more from the prevailing “I” of the one praying to “you”, to Jesus Christ, the one invoked. The one praying has the suffering of Jesus in view and expresses his strong feelings, his wish to be completely taken up and hidden in the Lord. In the second section the wish to praise and to glorify the Lord with all the saints corresponds to the call to be heard in the first part. In mysticism one speaks of the way of unification, of a way of ascent, when one thinks about the image of the ladder in the Eastern Church of the monk climbing to God. The prayer uses many images which are found again in Holy Scripture, blood and water, the themes of healing and separation, petition and hearing, appeal and glorification.

24 “Anima Christi, sanctifica me. Corpus Christi, salva me. Sanguis Christi, inebria me. Aqua lateris Christi, lava me. Passio Christi, conforta me. O bone Jesu, exaudi me. Intra tua vulnera, absconde me. Ne permittas me separari a te. Ab hoste maligno defende me. In hora mortis meae, voca me. Et jube me venire ad te, Ut cum Sanctis tuis laudem te. In saecula saeculorum. Amen.”

The third line speaks about the Blood of Christ and immediately we can associate with all that was mentioned before: the cleansing work of the blood, the apotropaic effect of blood placed on the lintels of doors, the atonement power, blood as an elixir of life and the humor of life, blood that is poured out and always along with it pain, loss, but also devotion and love are bound up with it. In the Scripture "Blood of Christ" is mentioned in only one passage: "How much more will the Blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works." (Heb 9: 14)

The other passages from the Institution Narrative could also be added here where Jesus directly or indirectly speaks of his blood, of the blood of the covenant. After this last meal together in the upper room there follows the scene in the Garden of Gethsemane where Jesus collapses in fear of death in view of the threatening fate and where he breaks out in fear, and sweat "became like drops of blood falling on the ground". (Lk 22: 44) Now follows the bloody flagellation and execution with the cross, the extremely bloody falls under the cross, the crucifixion and then in the Johannine version, the thrust of the lance after his death "and immediately blood and water flowed out". (Jn 19: 34) In our prayer blood and water stand next to each other. "Blood of Christ inebriate me; water from the side of Christ wash me." What the blood-smeared lintel meant then in Egypt at the Exodus, namely protection from the angel of death who destroyed the first-born, is now replaced by the cross which brings salvation and life to people. Finally, death must retreat before this tree of life since Jesus himself has given away his blood and life "for the forgiveness of sins", for our salvation. "In the cross is salvation, in the cross is life."

It still remains to grasp the peculiar verb "*inebriare*" for which in Scripture there is no reference in connection with blood. If it's a question of "*inebriare*", then it has the meaning of refreshment and fullness, inebriation and abundance: "My cup overflows" (Ps 23: 5), "From your delightful stream you give us drink" (Ps 36: 9), "Thus do you prepare the earth: ... you drench plowed furrows" (Ps 65: 10f.), and finally "I will refresh the weary soul; every soul that languishes I will replenish" (Jer 31: 25). Thus blood stands for the fullness of God himself, and the request asks that God fill and refresh the one praying, yes inebriate and positively make him drunk with his love for which the poured out blood is a reference and pledge. God alone brings about fullness, being replete, the final realization of all our yearning and all desire; God guarantees peace and being satisfied, "as a child is nursed at its mother's breast".

“Blood of Christ, inebriate me”, nourish me, inebriate me, let me participate in the fullness of life: “I want you to have life and have it more abundantly”. (Jn 10:10)²⁵

7 Concluding Reflection

From the 18th century there is a song handed down from Italy (“*Viva, viva Gesù*”), that was published in German by Friedrich Filitz (1804-1876) “Wem in Leidenstagen” and that was passed on in English by Edward Caswall, *Cong. Orat.* (1814-1874): “Glory be to Jesus, / Who in bitter pains / Poured for me the life-blood / From his sacred veins”. This song “Precious Blood” ends in the 7th strophe with: “Lift ye, then, your voices; / Swell the mighty flood; Louder still and louder, / Praise the Precious Blood”.

Also the “Anima Christi”-prayer, which is available in a choral setting,²⁶ was translated anonymously and set to music by William Mahler, S.J. (1823-1877):

“Soul of my Saviour, sanctify my breast, / Blood of Christ, be my saving guest;

Blood of my Saviour, bathe me in thy tide, / Wash me with water flowing from your side”.

There can only be some few examples to take a good look at the mystery of the “Precious Blood”. Behind all the expectation which is connected with this draft of blood, behind all the emotion that the violent death of Jesus must release where it is precisely a matter of this blood of Christ which “was poured out for us for the forgiveness of sins” new accesses are also opening up. If in medicine transfusions²⁷ are inserted to stop destruction by cancer cells and at the same time allow a working up and building up of good cells, then that may perhaps be a daring image to draw closer to the Eucharistic mystery. This “chalice of salvation”, which is handed to us in Holy Communion, should become a healing drink for the building up of good powers; should establish a community for mutual building up, should activate in us all good powers so that we may overcome the evil in us, in our surroundings and in the world and work actively toward the building up of a just society. What takes place at the real, sacramental consecration, the change of wine into the blood of Christ, should make us, who drink from it, “drunk” and infect us with his transfigured closeness and with his all transforming power of love, so that then in the end there may come about

25 Bernhard Klinger, “Anima Christi. Biblische Quellen eines Gebetes”. *Geist und Leben* 2 (2012), pp. 358-375, here esp. 363f.

26 “Anima Christi”, in: *Processionale ad usum ... ordinis Praemonstratensis*. Paris, 1932, pp. 17*-18*.

27 Think of chemotherapy here.

what this prayer so urgently demands and begs for: "In the hour of my death call me, bid me to come to you, to praise you with your saints in your kingdom forever. Amen."²⁸

Translated by: Theodore J. Antry, O. Praem.

28 Cf. also Cardinal John Henry Newman's translation:

"Soul of Christ, be my sanctification; Body of Christ, be my salvation; Blood of Christ, fill all my veins; Water of Christ's side, wash out my stains; Passion of Christ, my comfort be; O good Jesus, listen to me; In Thy wounds I fain would hide; Ne'er to be parted from Thy side; Guard me, should the foe assail me; Call me when my life shall fail me; Bid me come to Thee above, With Thy saints to sing Thy love, World without end. Amen."

Abbot General Thomas Handgrätinger, O. Praem.

At the Altar

How can I touch Thee, Lord? The rites unfold
in thrice-familiar hushed tones and turns.
Suspended out of time their priest they hold,
those words and gestures, all while beeswax burns.
To Calvary cleaves that priest while my thoughts fly
from face to face, from task to task undone.
The candle flame reminds me, while I try
to grasp Thee, how time marches never won.
But then, when Thou art come with heavens rent,
and....What? Here in these fingers, Lord, 'tis Thee!
Through white, round manna portal, no time spent,
from Calvary's rood, from heaven, touch Thou me.
I genuflect, heart filled with joyous grief.
Consume me, Lord, and help my unbelief.

Opus Dei

A lightsome song, the canons in their choir
aim heavenward, hearts' arrows set to string.
Intentioned, poised, distracted, far they fling
King David's darts into angelic fire
that rings them round, unseen. Although that pyre
celestial can admit of psalms men sing,
full vigor of God's praise comes from the ring
the angels lend, not men, to choral lyre.
But when the Word took flesh and target brought so near to marksmen monks
that ev'ry neume
they'd fashion in their stalls and homeward raise
would find not merely mark, but Godhead; caught
up in the Son's own prayer, man's voice gives room
to angels' awe and all creation's praise.

Excerpt of the Norbertine Order's Definitory Meeting held at the held at the Abbey of Windberg, Germany, November 4-6, 2013

Present: Ampl. D.nus Thomas HANDGRÄTINGER, abbot general;
Rev.mi D.ni Jos WOUTERS, Gary NEVILLE, Alois ANTHANATT,
Hermann-Josef KUGLER, definitors, and A.R.D. Stephen BOYLE,
secretary.

1. **Prayer and opening of session.** The abbot general welcomed all the definitors, happy to do so in his home abbey of Windberg. He also congratulated Abbot Hermann-Joseph Kugler in his re-election as abbot of Windberg in the previous day. Abbot Gary Neville then read *Philippians 1:21-30*, which was followed by a moment of silent reflection. The abbot general then announced the proposed schedule for meeting sessions in the coming days.
2. **Approval of last meeting's protocol.** The protocol of the last meeting of the Definitory (Berne, April 8-10, 2013) was reviewed by the abbot general and the definitors. After one correction was made (see 12.1 below) the protocol was then approved and signed by them, and also signed by the secretary.
3. **Itinerary and activities of the abbot general.**
 - 3.1. The abbot general distributed a record of his activities since the last Definitory meeting and reviewed them with definitors. Notable events included:
 - June 2-5, 2013: Visit to Kilnacrott. Election was unsuccessful.
 - June 16, 2013: Meeting with Bishop Radkovski (Pilsen) about Teplá.
 - June 17, 2013: Abbatial Election in Strahov.
 - June 18, 2013: Resignation of Abbot Bronislav I. Kramár (68), Želiv.
 - June 24, 2013: Abbatial Election in Leffe.
 - June 25, 2013: Meeting with Fr. Bernard Fetz about future of Villoria Orbigo
 - August 14-16, 2013: visit to Kilnacrott. Beginning of new Administator, Fr. William Fitzgerald.
 - September 1-4, 2013: Juniors meeting of German speaking circary, in Sayn.
 - September 7, 2013: Celebration of completion of restoration work in Roggenburg.
 - September 20-22, 2013: Abbatial Blessing of Abbot Benoit Carniaux of Leffe.
 - September 24, 2013: Abbatial Election in Geras.
 - September 26, 2013: Abbatial Election in Želiv.

- September 28, 2013: Visit to the Sisters in Doksany.
 - October 1-3, 2013: Meeting of the Commission of the Roman House.
 - October 8, 2013: Dedication of the new church at the Priory of Mananthavady, India.
 - October 10, 2013: Election of prelate in Mananthavady.
 - October 15, 2013: Abbatial Election in Mondaye.
 - November 3, 2013: Abbatial Election in Windberg.
- 3.2. The abbot general reviewed some of his upcoming activities. (see 13.1, 13.2 below)

4. Recent Elections and Appointment since last Definitory Meeting.

4.1. Elections of Prelates.

- 4.1.1. **Strahov**, June 17, 2013: **Abbot Michael Pojezdny**
-age 70, re-elected (10-year term, age limit 75).
- 4.1.2. **Leffe**, June 24, 2013: **Fr. Benoit Carniaux**
-age 45, elected abbot (12-year term, age limit 65).
- 4.1.3. **Geras**, Sept. 24, 2013: **Abbot Michael Proháčka**
-age 57, re-elected (10-year term, age limit 70).
- 4.1.4. **Želiv**, Sept. 26, 2013: **Fr. Jáchim Šimek**
-age 61, elected abbot (10-year term, age limit 70).
- 4.1.5. **Mananthavady**, Oct. 10, 2013: **Fr. Vincent Mattammel**
-age 40, elected *prior de regimine* (9-year term).
- 4.1.6. **Mondaye**, Oct. 15, 2013: **Fr. François-Marie Humann**
-age 43, elected abbot (*ad vitam*, age limit 65)
- 4.1.7. **Windberg**, Nov. 3, 2013: **Abbot Hermann-Josef Kugler**
-age 47, re-elected (10-year term, age limit 70).

4.2. Administrators

Kilnacrodt, August 15: **Fr. William Fitzgerald** (59), began his mandate from the abbot general as administrator (until 2018).

5. On Certain Canonries and Communities of the Order.

5.1. Administrations (9)

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5.2. Other Canonries

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6. Request for Quasi Canonry status of the Kollam Priory of Jamtara.

Abbot Thomas Benzes of Jamtara Abbey (India) submitted a petition to the Definitory requesting the status of **quasi canonry** for their dependent house in Kollam, India. The petition included an account of the canonical steps taken to make this request, and came with a 9-page report on the history, finances,

community life, apostolates and formation of this dependent priory and the houses associated with it.

In the discussion that followed it was noted that a quasi canonry functions independently of the founding canonry, except that the prelate is appointed by the prelate of the founding canonry. One of the definitors noted that often financial ties remain between a quasi canonry and its founding canonry.

The Definitory **unanimously approved the request for quasi canonry status** for the priory of Kollam. However, it was thought that the formation program might be more unified or centered around Kollam. As advice, it recommends that the novitiate be in Kollam rather than Jamtara. It was also stressed that a clear contract must be drawn up which clearly determines such things as finances, legal issues and liability between Jamtara and Kollam, and that Kollam should seek to become self-supporting and strive for financial independence.

7. Commissions of the Order

- 7.1. **Historical Commission** (Pres. R.D. Ulrich Leinsle, Schlägl). The commission met in the abbey of Averbode on August 3, 2013 and a report was submitted. Among the considerable amount of material dealt with, volume LXXXVIII, 2012, fasc. 1-4, of the *Analecta Praemonstratensia* has been published. The next volume (LXXXIX, 2013) is in preparation. The next meeting March 1, 2014, at Averbode.
- 7.2. **Commission for Revision of the Constitutions** (Pres. Abbot Jos Wouters, Averbode): By dividing the Constitutions into two parts—what canon law says *must* be in the Constitutions and all other material—Abbot Jos Wouters has prepared basic “working text” with these two sections for the next meeting of the commission in Jasov, January 21-25, 2014.
- 7.3. **Commission for the Roman House.** Met in Rome, October 1-3, 2013. Pres. Fr. Klaas Fongers (Berne), gave both a written and oral report to the Definitory. The commission toured the house from top to bottom. The house should be kept, but needs much cleaning up and modernization. Its location is a key factor of its value.
Needed is a clear separation of expenses—those of running the house, and those which belong to the Order (trips of the Abbot General, payment of curia, renovations, etc.). When this is done, the cost to run the house is workable with the present income. The commission specified the more urgent renovations needed and began steps to move forward with them. Next meeting: March 9-11, 2014, Rome.

- 7.4. **The Liturgical Commission** (Pres. Fr. Cyrille Deverre, Conques): no meeting.
- 7.5. **Juridical Commission** (Pres. Fr. Severin Lederhilger, Schägl): no meeting. Will meet before Prelates Meeting in 2015.
- 7.6. **Commission for the *Ratio Institutionis*** (Pres. Fr. Kris De Brabander, Tongerlo): no meeting.
- 7.7. **Commission for Sisters** (Pres. Prior Augustinus Ullmann, Gödöllő): This commission met in Oosterhout, October 12-15, 2013. A protocol was made, and a message was sent to all the Sisters Communities. The abbot general has not yet received the protocol.
- 7.8. **Commission for Norbertine Lay Associates** (Pres. Fr. Andrew Ciferni, Daylesford). A meeting was held near Paris (F) April 25-28, 2013. Some topics treated were: an evaluation of the experience at GC 2012; ideas for a presentation at GC 2018; the Handbook; developing an Associates *Catalogus*; a portal on the Order's website; identity and different forms of Norbertine Associates. The time and place for the next meeting are not yet determined.
- 7.9. **Internet Commission** (Pres. Fr. David Komatz, De Pere): no meetings. Updating the *Catalogus* is an ongoing project. Email address to send updates for the *Catalogus* of the Order: patrick.lapacz@snc.edu. Brother Patrick is assisting Fr. David.
- 7.10. **Financial Commission**. No meeting. The *provisor ordinis* reported to the Definitory.

8. Meetings of the Order

- 8.1. **General Chapter 2018**: The abbot general prepared a brief outline on preparations for GC 2018 (time, place, organization, agenda, ideas). Considering the possibilities, the Definitory has established that **GC 2018 will take place July 22-August 4, 2018, in Rolduc Abbey (NL)**, a former abbey of canons regular where St. Norbert spent some time of discernment after his conversion. Possible candidates for secretary of the general chapter were discussed. Fr. Klaas Fongers (Berne) was appointed provisor for the preliminary stage of planning. The theme of GC 2018 will be, "*Nativitas Christi – Nativitas Ordinis*".
- 8.2. **Prelates Meeting**: The Abbot General submitted a provisional outline for this meeting, which will be in Rome, September 20-26, 2015, probably again at Monte Cucco.
- 8.3. **Juniors Meeting**: The Indian sub-circary will plan and host this meeting, which will take place in Mananthavady or Bangalore, India, 2016.

- 8.4. **Sisters Meeting:** Mariëngaard or Rome, 2015 (September?).
- 8.5. **Magisters Meetings:** July 10-16, 2017, at Mondaye. The Commission for the *Ratio Institutionis* is responsible for planning.
- 8.6. **Norbertine Associates Meeting:** July 2015 (Teplá?, Roggenburg?). Planning will be done by Norbertine Associates Commission
9. **The Economic Administration of the Order and the Funds.** Fr. Klaas Fongers, provisor of the Order, was present at this session.
- 9.1. **The Order's Funds.** Records were provided to the definitors regarding the *Budgetum Ordinarium* of the Order, the *Fundus Caritas*, the *Fundus pro investigatione Scientifica*, and *Account N.* Fr. Fongers included a short one-page summary of important totals, in dollars and the euro equivalents.
- 9.1.1. **The following contributions/expenses were approved by the Definitory:**
- From the *Budgetum Ordinarium***
 € 2.500 Annual donation to the Holy See.
- From the *Fundus Caritas***
 €15,000 Jasov: School project
 € 4,000 Support for Congolese Sisters
 € 2,000 Shipment of medical supplies to hospital near Kinshasa priory.
 €15,000 Frigolet: Renovation of the Prelature.
 €20,000 Roggenburg: Renovation of abbey buildings.
- From the *Fundus Pro Investigatione Scientifica***
 €2.000 Doksany: Publication of a Czech translation of the life of St. Norbert by Fr. Dominique-Marie Dautzet (Mondaye).
- 9.1.2. The Sisters of **Imbramovice** have asked the abbot general/ Order to sign a guarantee statement connected to funds they receive for restoration work.
- 9.1.3. **Administration of the *Bronislava Fund.*** (See Postulator's Report, 10.7.2.)
- 9.1.4. **Financial Report forms for Canonical Visitations.** Once again, each circary is reminded that before the next canonical visitations a suitable report form, which the canonries of that circary should then use to report their finances for the visitations, needs to be designed. Superiors of the various canonries need to plan the necessary communications/meetings for this to happen.

9.1.5. The Abbot General and Definitory express appreciation for the experience, effort and skills of Fr. Klaas Fongers reported to the Definitory for the first time without the presence of the long-time *provisor ordinis*, Bob Finnegan (De Pere). **Before the meeting of the Definitory in November 2014, it is asked that the presidents of each commission of the Order prepare an estimate of funds needed for the following year (2015). This estimate should be submitted to Fr. Fongers before November 2014.** Fr. Fongers will do the same for the Order's expenses. This information will help to plan the Order's finances.

10. Postulator General's Report. The Postulator General, Fr. Gabriel Wolf (Windberg), was present to orally present his written report of recent travels and activities. Of note:

- 10.1. An official parchment version of the Apostolic Brief for the beatification of **Peter-Adrian Toulorge**, was obtained from the Holy See. (The Latin text can be found in the *Analecta Pram.*, vol. LXXXVIII, pp. 224-226). The German circary will have a special edition of *Communicantes* with the beatification homilies, conferences, etc. Large copies of the image used at the beatification have been received and will be sent to those who ordered them.
- 10.2. Cause of **Paul Soucek and companions (Nová Říše)**. Competency of this cause is being transferred from Auschwitz (where they died in 1942), to the diocese of Brno (CZ). Prayer cards are being printed in various languages.
- 10.3. Causa **Johannes Kieranus/Eoin O'Mulkern**, Loch Cé, Ireland (+Nov. 21, 1580, Dublin): This Norbertine abbot was one of a group of 42 martyrs. There already exists helpful documentation since this group was once part of a cause began for a larger group, part of which was beatified in 1992. The archbishop of Dublin has appointed a new postulator, but little has been done to alert Rome that the case is active. The postulator plans to visit Dublin.
- 10.4. A new updated edition of the **Hagiologion** in German is being printed. There will possibly be an e-book version of the English translation.
- 10.5. Brief, historically accurate **lives of the Saints of the Order** are being prepared, which will be shared for the various Order websites.
- 10.6. Two large relics of Blessed Hugh were transferred from Frigolet to Rome, where they will be placed with the rest of the remains of the first abbot of Premontre.
- 10.7. **Financial report:**

- 10.7.1. The account of every postulator at the Vatican Bank was frozen until he submitted records of his pending causes in the last five years. These records having been submitted by the postulator, the Order's account is again open.
- 10.7.2. After extensive consultation, about 2/3 of the Bronislava fund in Germany was put in a special interest account for the next 6 years.

11. Juridica

- 11.1. **Clarification on the role/authority of the prelate's council:** The prelate's council cannot act without the prelate, or his legitimately appointed delegate, chairing it. There can be no "delegation of the council". The council is for advice, to give consent, or to act collegially with the prelate. Even when a chair is delegated (e.g., the prior delegated by the abbot to chair a meeting of the council), the prelate must explicitly agree with the decisions proposed by the council. The prelate will have to decide in the case of advice having been requested, and he can act according to consent obtained. (cf. c. 127). A collegial act should be postponed until the prelate can be present at the council's meeting.
- 11.2. Dispensationes –Transitus ... Various Juridical Matters
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12. Varia

- 12.1. **Protocol Correction:** In the last protocol (Definitory, April 2013), it was stated that Abbot Jeroen De Cuyper visited Chicuyante, Chile, for the closing of this mission parish in San Pablo. However, Abbot De Cuyper did not go to close the parish, but facilitate a move to a smaller parish.
- 12.2. **Gozzano-Mirasole.** The dependent priory of **Gozzano** (Mondaye) has moved to **Mirasole**, near Milan, Italy. Fr. Dominique-Marie Dauzet has been appointed there for 3 years, where as subprior he will assist the prior, Father Stefano Gallina.
- 12.3. **Kommetijie in South Africa.** It is foreseen that in 2014 this house, while retaining its status as a dependent priory, will be transferred from the canonry of Grimbergen (B) to the canonry of Mananthavady (Ind).
- 12.4. **Some important emails:**
Fr. Klaas Fongers (Berne) *Provisor Ordinis*: klaasfongers@gmail.com
To send updates for the *Catalogus* of the Order: patrick.lapacz@snc.edu
- 12.5. **La Cambre, Brussels.** On October 20, 2013, there was an inauguration Mass and reception at the church of La Cambre in Brussels (B) where two confreres of Leffe and one from Chelmsford

officially began community life. Auxiliary bishop Jean Kockerols celebrated the Mass. This site was formerly the Cistercian abbey of Ter Kameren.

- 12.6. **Storrington-Muston.** In August of 2013, the community of Storrington moved to Muston, North Yorkshire (UK), in the diocese of Middlebrook. The house in Storrington is now used by the *Chemin Neuf* movement, and the diocese of Arundel-Brighton is running the parish. The new address is: *St. Mary's Priory, King Street, Muston, Fife, North Yorkshire, Y014 0EW, UK.* Phone: 01723.639580.
- 12.7. **Steinfeld Abbey** will not be sold. The Salvatorians are rather interested in finding a new use for the abbey in the future. The school there will continue, and the basilica, which houses the relics of St. Hermann-Joseph will remain as a spiritual center in the Eifel area.
- 12.8. **Xanten.** Cardinal Joachim Meisner, Cologne, was the personal delegate of Pope Francis for the celebration of the 750th anniversary of the Cathedral in Xanten. The Pope wrote, "*Firmum huius ecclesiae fundamentum, quae varia per saecula tot fideles amplexa est, aliud vero nostram in memoriam revocat fundamentum, videlicet illam firmam Petram, super quam Dominus suam aedificat Ecclesiam* (cfr Mt 16,18)."
- 12.9. A copy of the famous painting of **Anthonis van Dyck, *Spiritual Betrothal of St. Hermann-Joseph***, formerly the property of the abbey of Clarholz, Germany, and but presently of the Franciscan monastery of Wiedenbrück, is now on exhibit in the Museum of Clarholz.
- 12.10. The **former Norbertine abbey of Fontaine-André** in the Canton Neuchatel, Switzerland, has been sold by the Christian brothers to a private company that makes watches.
- 12.11. The **Basilica of St. Augustine**, in the ancient see of Hippo-Reggio, after two and a half years of renovation is once again open. It is where St. Augustine was living and working as a bishop from about 395 to 430.
- 12.12. **Sisters News**
 - **Toro.** Sr. Maria Paz was re-elected for 6 years as superior.
 - **Cracow Zwierzyniec, Poland.** On May 28, 2013, the community lost Sr. Cecylia Wanda Mykala at the age of 66. The present situation for this community is not easy.
 - **Tehachapi.** The Sisters moved into their new monastery building on Pentecost Sunday, 2013. On July 20, 2013, Abbot Eugene Hayes (Orange) presided at the Blessing of the new monastery. There are now a total of 28 Sisters in the community, with 17 being professed.
 - **Mons Sion.** The situation for the Sisters in "Maria Loretto,

Excerpt of the Norbertine Order's Definitory Meeting

Berg Sion" is not very hopeful, with an aging community and no vocations for many years. A priest of the local diocese is looking for a solution. Abbot Michael Pojezk Pojezdny (Strahov) visits them every year.

- After his visit to the Sisters communities of Toro and Villoria in Spain, Fr. Bernard Fets (Averbode) wrote a report, "Terug naar... Spanje", which was published in *AVERBODE*, July 2013.
- **Schlägl.** Two Sisters (Sr. Františka and Sr. Agnesa) from Slovakia (Kongregácia sestier premonštrátok Slovenská Provincía) have been sent to the abbey of Schlägl (A) to work there. They will care for elderly confreres and take care of the house for both the monastery and guest rooms.

13. Upcoming Events.

13.1. Elections

January 30, 2014	Mones Claros (BR)	election of prelate
June 3, 2014	Tongerlo (B)	election of abbot
June 26, 2014	St. Constant (CAN)	election of prelate

13.2. Other Events

November 11, 2013	Mondaye (F)	Abbatial Blessing
November 17-18	Wiltén (A)	German speaking Circary Meeting
November 22, 2014	Želiv (CZ)	Abbatial Blessing
May, 2014	Jamtara (IN)	Inter-Indian Juniors Meeting
September 24-26	Albuquerque	Norbertine Associates (of USA) Meeting

13.3. Next Meetings of the Definitory of the Order:

DefOrd I/14	March 31-April 2, 2014	<i>in urbe</i>
DefOrd II/14	Nov. 3-5, 2014	Averbode
DefOrd I/15	April 13-15, 2015	<i>in urbe</i>
DefOrd II/15	Sept. 28-30, 2015	<i>in urbe</i> (after the Prelates Meeting)

- 14. End and Thanksgiving.** The abbot general closed the Definitory meeting, thanking all involved, especially Abbot Hermann-Josef Kugler and the abbey of Windberg for their wonderful hospitality. He wished safe travels to the definitors who would be returning home and extended his greeting to all in their communities.

Circary Chronicle

Albuquerque

Joel Garner, O. Praem.

Santa Maria de la Vid Abbey, 5825 Coors Rd SW

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Our Lady of Guadalupe Commons, our new multi-purpose facility at our Abbey, was dedicated in the middle of August. Over 80 donors and friends gathered with the Norbertine Community to celebrate the blessing of "The Commons," which will house our presentations on spirituality and provide a welcoming environment for hosting conferences, seminars and retreats. It also has a kitchen, several offices and a conference room dedicated to Juan Diego.

Christian Gurulé, an applicant for the Novitiate, was killed in a car accident a quarter-of-a-mile from the Abbey three days after his graduation from the University of New Mexico by a man who ran a red light. The entire Norbertine Community joined his family and friends in a Northern New Mexico parish for his funeral. We subsequently celebrated a memorial mass in our Abbey Church. Since he had lived with us for a number of months and we felt that he was so much a part of the community, we decided to take the unusual step of placing a memorial stone for him in our cemetery.

Fr. Francis Dorff, a member of our community, gave our first community retreat at a young Abbey. This was followed by our Community Chapter which gave final approval to our Book of Customs.

After months of planning, Fr. George Pavamkott, Pastor of St. Augustine Parish at Isleta Pueblo, and his parishioners celebrated their 400th Anniversary as a faith community on the Feast of Augustine, August 28. St. Augustine is arguably the oldest active parish in the United States. The church houses the Archdiocesan Shrine to St. Kateri Tekakwitha.

Abbot Joel Garner had the privilege of joining the Norbertine Community of Mananthavady in the dedication of their beautiful new church of St. Norbert Priory in early October. Despite the many far-flung ministries of the community around the world, almost all the members of the community were able to gather for the first time in this historic celebration. It was a joyous celebration with a number of Abbots and other religious leaders from Europe and elsewhere participating. Abbot Joel also had the opportunity to meet and visit with the families of Fr. George, Fr. Bijoy and Fr. Binu who have made a significant contribution to our life and ministry in New Mexico.

On November 3 Abbot Joel was also able to represent the community of Santa Maria de la Vid at the concluding celebration of the 50th Anniversary year of

Albuquerque

the establishment of Our Lady of Daylesford Abbey outside of Philadelphia. Archbishop Chaput was the Presider at a joyfully celebrated anniversary mass.

Fr. Robert Campbell is doing an excellent job as the new Pastor of Our Lady of the Most Holy Rosary Catholic Community. He is systematically meeting with every leader and group in the parish and there are lots of them. It is his effort to get to know them and to listen to their ideas. He writes a lively column in the weekly church bulletin speaking to the topics of the day and encouraging and challenging his parish family on a number of levels.

Fr. Peter Muller, who recently made a transitus from St. Michael's Abbey in California to our Abbey, was appointed Parochial Vicar at Holy Rosary recently. He replaces Fr. Thomas Pulickal who is now serving full-time in pastoral care ministry at several local hospitals. This is an area of great need in New Mexico.

Fr. Bijoy Francis, another of our confreres from India, is participating in a clinical educational program at Presbyterian Hospital to become certified as a Catholic Chaplain. It is a very rigorous program with not only a number of hours of instruction but also interaction among the patient, the family and the CPE student.

Stephen Gaertner, Jaime Avila- Borunda and Graham Golden, our juniors from Holy Spirit House of Studies in Chicago, spent several weeks with us at Christmas. Brother Stephen, who had been a doctoral student in English at Michigan State University completing all his work but the dissertation when he joined us, has now taken a break from his theological studies to finish that dissertation. Graham Golden has been spending a good deal of time at Catholic Charities in Chicago as he works on a joint degree from the University of Chicago and Catholic Theological Union. Brother Jaime Avila-Borunda, in addition to his theological course work, is in a training program for spiritual directors at the Claretian Center.

Brother James Owens, who lives with us at the Abbey, is working on the completion of his Master of Theological Studies degree from St. Norbert College and finishing his training for ordination to the diaconate, while working in vocation ministry and serving as Associate Director of Development and Finance. Brother James entered the Order as a lawyer with additional background in social work and accounting.

Fr. Gene Gries spent a weekend in Minneapolis/St. Paul in early November at a St. Norbert College Alumni association gathering. As a former Vice-President for Student Life and the Pastor and Director of Campus Ministry at St. Norbert College, he got to know many students over the years. Thus, he often receives invitations from the alumni office at SNC to reconnect with them.

Our friend, Bishop Robert Morneau of Green Bay and Fr. Frank McNulty of New Jersey will visit us during the first five days of the New Year. Fr. McNulty was a moral theologian and a long-time participant in the summer Theological Institute at St. Norbert College along with Bishop Morneau.

Abbot Joel Garner, O. Praem.

Chelmsford
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We began May with an important moment for us - the appointment of a new head-teacher for our parish school. Our school is at the heart of our ministry and it was an important moment in the life of the parishes we serve. We are confident our new head-teacher will continue to serve the common good of the children, our school and our parishes. The month of May then culminated with our annual May procession in our school.

June began with our Bishop coming on Parish Visitation and to confirm this year's group of *confirmandi*. His visit coincided with a spot check by government inspectors on our school. It led to a very busy and hectic week. Thankfully, both visits ended very happily.

As part of our celebrations for the Year of Faith, we went on pilgrimage to Aylesford, the shrine of St Simon Stock. Saint Simon Stock, an Englishman who lived in the 13th century, was an early prior general of the Carmelite religious order. The Blessed Virgin Mary is said to have appeared to him and given him the Carmelite habit, the Brown Scapular, with a promise that those who die wearing it will be saved. We were warmly welcomed by the Friars and enjoyed a prayerful time with them.

As another part of the Year of Faith, at the end of June we celebrated the first Corpus Christi procession through the streets of Chelmsford since 1961. It was a wonderful day. Over 500 people came on the procession – the age range was from 2 weeks old to 93 years old. A great cross section of the local community joined us and it was a great success. Everyone looks forward to having another one next year.

In early July, some confreres attended the solemn profession of a Knight of Malta. The professed knight was given a sword, spurs and a tunic - it made our solemn profession rite seem almost tame!

Later in July Br Stephen went on his solemn profession retreat to the community at Papa Stronsay in the Orkneys. Despite being in the UK it took 2 days to get there and 2 days to return. They are a Bi-ritual Catholic community of priests and monks whose vocation is to live the traditional monastic rule and vocation of the Redemptorists.

At the end of July we welcomed a group visiting England from St Louis, Missouri. They were led by Fr Bede Price (who studied with Fr Hugh). Fr Bede is the rector

Chelmsford

of the Oratory of St Gregory & St Augustine. The Oratory was established by Archbishop Burke, then Archbishop of St. Louis, in 2007 as a non-territorial parish that celebrates all the Church's Sacraments in their extraordinary form according to the 1962 Missale Romanum. It is obviously a thriving parish community and it was good to welcome them to our little corner of the Lord's vineyard.

In August, Fr Hugh & Br Pius travelled to Brussels to visit La Cambre. Our Fr Rupert will be part of the community living at the church of La Cambre, a new dependent priory of the abbey of Leffe. Later that same week, the Sisters of the Holy Family visited the Priory in Chelmsford. Together we hope to be able to open a convent for their community in Chelmsford. It is an idea in its early stages but we are hopeful that the sisters will be able to set up a home in Chelmsford. It would be a great blessing to welcome them to Chelmsford.

From 19th – 23rd August we had our Canonry retreat which this year was given by Fr Bede Rowe, chaplain to Chavagnes International College.

On 27th August, at first vespers of St Augustine, we clothed our new novice. Simon Davies comes to us from St Neots, near Cambridge. He studied History at the University of East Anglia and has recently completed another degree at the University of Birmingham. He is in every way a great confrere and a good addition to our community. He was given the name Gregory (in honour of St Gregory VII).

On the same day, guests started arriving for Br Stephens' solemn profession. It was a wonderful and uplifting occasion. The church was packed full of Br Stephen's friends from near and far. There were over 50 visiting clergy, including the Vicar General of the diocese, the Grand Chancellor of the Knights of Malta, the administrator of Westminster Cathedral and various Abbots. Our choir sang beautifully – the Mass setting was by Rheinberger (national composer of Lichtenstein!). It was a beautiful day and an important moment for us as a Canonry. The following Sunday, Br Pius was installed as an acolyte at the parish Mass, marking another joyful step on his way to priesthood.

On September 7th we held a Prayer Vigil for peace from 7-11pm following the example of Pope Francis. It was heartening to see so many people come to spend time in prayer, joining with the Holy Father in praying for peace. Later in the month some confreres attended the 370 years celebration for Canonesses of the Holy Sepulchre who used to be based at New Hall, just outside Chelmsford.

Our chronicle ends with the community beginning our annual Quarant Ore, this year timed to coincide with the conclusion of the Year of Faith.

Daylesford

Joseph McLaughlin, O.Praem.

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The annual canonry chapter was held June 4-6. Abbot Ronald Rossi was reelected to the Government/Process Committee, and also reelected chair of the committee. Joseph McLaughlin was reelected to the Personnel Committee. On June 4 Paul DeAntoniis celebrated his golden jubilee of ordination (August 29, 1963). On June 6 Michael Marinelli, headmaster of Archmere Academy, led the community in a morning prayer he composed based on music he had gathered from Norbertine abbeys during the 2012 Norbertine Heritage Pilgrimage sponsored by Saint Norbert College. Three other Archmere faculty who were on the pilgrimage made a power point presentation on their experience visiting Norbertine abbeys. Both the morning prayer and power point presentation added much to the celebration of the Solemnity of Saint Norbert.

On June 3 Archmere's Board of Trustees met at Daylesford, after joining the community for evening prayer and dinner. Andrew Ciferni and Joseph Serano are trustees. Joseph McLaughlin was the celebrant of Archmere's Baccalaureate Mass on June 1, at which John Joseph Novielli and Herbert Sperger concelebrated.

On June 1 Saint Norbert Parish held its annual Mass and picnic in honor of Saint Norbert. Abbot Richard and many confreres attended. Michael Lee is pastor and Carl Braschoss is parochial vicar.

On June 10 the Mass of Christian Burial was held at Daylesford for Mrs. Marilyn A. Garvey, mother of James Garvey. Mrs. Garvey had died on May 24 while Jim was on a pilgrimage to the Holy Land.

Joseph Laenen went to Belgium on June 17 for his home visit, returning on July 22. While in Belgium Joe stayed mostly at Tongerlo.

On July 8 Fathers Bernard, Henry, Francis, and Christian arrived from Strahov, staying until July 19. They went to Washington, DC and New York, with a special "Teddy Tour" to Philadelphia led by Theodore Antry.

Arul Amalraj went to Saint Michael's Abbey (CA) in July and to Saint Moses the Black Priory (MS) in November. In Raymond he visited with Jamtara confreres Xavier Amerthan and Binu Varghese, who came to Daylesford for a week in September on their way to Raymond. Joseph Serano visited Saint Michael's Abbey in October.

On July 1 the following confreres began new assignments: Maurice Avicolli, Andrew Ciferni, Blasé Corso, David Driesch, John Ginder, James Rodia, Ronald Rossi; all but Andrew are living at Daylesford. On November 1st Domenic Rossi

Daylesford

became parochial administrator of Saint Gabriel Parish (Phila.), assisted by Maurice Aviccolli. John Zagarella moved to the abbey and began a sabbatical.

On August 17 Gerard Jordan received the Father Clarence Williams Service Award, announced on July 30 at the 45th Anniversary of the Joint Conference of Black Clergy, Sisters, Brothers, Deacons, and Seminarians. On November 23 Gerard was invested in the Equestrian Order of the Knights of the Holy Sepulcher of Jerusalem, at a ceremony at Saint Patrick's Cathedral, New York.

Timothy Shillcox (DePere) gave the community retreat at Daylesford August 18-23. His title was "From the Many Facets of our Faith in the 'Year of Faith.'" Tim deeply touched the hearts of the whole community.

Andrew Ciferni moved to DePere on August 3, to become director of the Center for Norbertine Studies at Saint Norbert College. On August 7 he went to Nashville, TN to give a daily reflection during the Liturgy of the Hours at the meetings of the Conference of Major Superiors of Men (CMSM).

On August 27, before First Vespers of Saint Augustine, William Trader and Samuel Fulginiti were vested as novices. Until June Bill had been the pastor of Saint Monica Church, Berwyn, PA for 11 years. On August 28 David Driesch, formerly a priest of the Diocese of Pittsburgh, professed Simple Vows. His novice classmate, Herbert Sperger, left the novitiate on July 31 and returned to ministry as a priest of the Archdiocese of Philadelphia.

On August 28 Michael Lee and Ronald Rossi celebrated their golden jubilee of profession. That same day Abbot Richard and James Rodia celebrated their golden jubilee of vestition.

Michael Collins went to Paoli Hospital on August 30 for diabetes. He had toe surgery in September. Nicholas Terico was also hospitalized in August. Both Michael and Nicholas are recuperating at Daylesford.

Jordan Neeck, who was vested in DePere on August 27, arrived at Daylesford on August 31, to make his novitiate with the Daylesford novices. Jordan was graduated from Saint Norbert College in 2011.

Gerard Jordan and James Garvey spent the summer at Daylesford and returned to Holy Spirit House of Studies on September 1; both are studying theology at CTU. Other visitors to Holy Spirit included Abbot Richard, Francis Danielski, and Thomas Rossi.

On September 3 Andrew Ciferni accompanied three confreres of Mondaye to Daylesford: Dominique-Marie Dauzet, Paul-Emmanuel Vergez-Pascal, Francoise-Marie Humann-Guillemiot. On October 15 Francoise-Marie was elected abbot of Mondaye, and all at Daylesford rejoice over our honored confrere.

Joseph McLaughlin, O.Praem

On September 13 Abbot Richard announced that William Kelly (vested in 1996, ordained in 2005) was incardinated into the Diocese of Camden. Abbot Richard also announced the appointment of John Ginder to the Abbot's Council, succeeding Abbot Ronald Rossi. Francis Danielski was elected to the House Council on September 25, succeeding Joseph McLaughlin.

The 41st Annual Abbey Art Show opened on October 4. Among the 87 exhibiting artists were Normand Bessette (St. Constant) and John Ginder.

Abbot Richard, Prior Steven Albero, and Thomas Rossi went to DePere on October 9 for the funeral of Conrad Kratz. Abbot Richard had gone to DePere in August for Conrad's 40th jubilee of priesthood. Abbot Richard was also the homilist for Fr. Conrad's funeral Mass.

Domenic Rossi received the Alma Mater Award from Saint Norbert College on October 11 for his extensive ministry with the Bethesda Project. On hand in DePere to help celebrate were Abbot Richard, Prior Steven, and Andrew Ciferni.

Visitors to Daylesford over the last six months include the following from DePere: James Herring, Xavier Colavechio, Salvatore Cuccia, David Komatz, Dane Radecki, Alfred McBride. James Owens and Abbot Joel Garner visited from Albuquerque.

On November 3 Archbishop Charles Chaput of Philadelphia celebrated the Sunday Summa at Daylesford marking the 50th Anniversary of the establishment of Daylesford as an independent Norbertine Community (November 13, 1963). Abbot Joel and Dane Radecki represented Albuquerque and DePere. After Mass the congregation came to a reception in the refectory. The Benefactors' Dinner on November 9 and the Dinner Dance on November 22 continued the festivities. The Norbertines gathered on November 13 for the Community Day, at which four confreres reminisced about the fifty years. The day concluded with Mass and festive dinner. Vivant in aeternum.

Joseph McLaughlin, O.Praem.
December 1, 2013

De Pere

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St. Norbert Abbey has experienced significant loss since the last publication of this update. Namely, Fr. Tom Hangendorf, Fr. Joe Coopmans, Fr. Gilbert Jacobs and Fr. Conrad Kratz have all been called home to their eternal rest. We pray they now stand among the named and unnamed saints of our order who guide us as we strive to be a community of one heart and mind on our way to God. A few words about each of these men...

Fr. Thomas Albert Hagendorf, O. Praem., passed into God's eternal kingdom on May 18, 2013. Fr. Tom was born on May 20, 1937, in South Philadelphia. On August 28, 1955, Fr. Tom entered the Norbertine Novitiate of Daylesford Priory in Paoli, PA, where he was vested as a novice. He professed Solemn Vows on August 28, 1960 and he was ordained to the priesthood on August 29, 1963. During his ministerial career he served as librarian, teacher and "legendary" soccer coach at Archmore Academy. He also served as a pastor in California, Baltimore and most recently at Holy Cross Parish in Bay Settlement (Green Bay), Wisconsin. Fr. Tom died as he wished "with his boots on" at his desk at Holy Cross Rectory.

Fr. Joseph R. Coopmans, O. Praem., passed into God's eternal kingdom on June 2, 2013. Fr. Joe was born on July 19, 1950, in Green Bay to Lloyd and Elaine Coopmans. He professed Simple Vows on December 8, 1973, Solemn Vows on August 28, 1979, and was ordained to the priesthood on August 29, 1981. Fr. Coopmans taught and monitored the forensics club at Prémontré High School. He also served at several parishes in the Green Bay area. Fr. Joe's love for cooking, sports and collecting was well known around the Abbey. Fr. Joe passed away at home amidst the loving care of hospice and the St. Norbert Abbey nursing staff.

Fr. Gilbert Howard Jacobs, O. Praem., passed into God's eternal kingdom on June 9, 2013. Fr. Gilbert was born on June 30, 1930, in the Town of Lawrence in Brown County, WI, to Peter and Virginia Jacobs. He professed Solemn Vows on August 28, 1953. He was ordained to the Priesthood on June 4, 1955. Fr. Gilbert was a faculty member at St. Norbert High School. He also served as teacher at Archmore Academy and principal at Abbot Pennings High School. After his high school ministry, Fr. Gilbert served in parishes in the Green Bay area as well as in Cleveland, WI, where he remained until his retirement in 2000. Fr. Gilbert remained active at the Abbey, taking regular cruises around the campus on his scooter, serving as secretary for House meetings, and editing this column for the Communicator. Fr. Gilbert was a very good and decent man, a zealous Norbertine and dedicated priest.

Michael J. Brennan, O. Praem.

Fr. Conrad Jerry Kratz, O. Praem., passed into God's eternal kingdom on October 4, 2013. Fr. Conrad was born on November 7, 1946, in Green Bay to Milton and Kathryn Kratz. Fr. Conrad was ordained to the priesthood on August 11, 1973. He was a faculty member of Prémontr  High and superior for St. Michael Priory, the faculty house at the high school. He joyfully served the St. Norbert College Community and various De Pere parishes before being named the founding pastor of Our Lady of Lourdes in De Pere. Fr. Conrad also served the Community in numerous internal ministries, including Prior of St. Norbert Abbey; House Superior of St. Joseph Priory; and member of the Abbot's Council. In September of 2005, Fr. Conrad was appointed Director of the Norbertine Center for Spirituality. In the Summer of 2010, Fr. Conrad endured a severe stroke and was diagnosed with cancer. His ensuing battle with these afflictions was difficult, but Fr. Conrad continued to delight so many with his sense of humor and positive outlook on life. Each of these five men will be deeply missed by those connected with St. Norbert Abbey and its apostolates; they remain in our hearts and minds.

Fr. James Herring has taken over the responsibility of Master of Simply Professed in Chicago. Fr. James is responsible for the formation of four of our men from De Pere along with two men from Daylesford and three men from Albuquerque. Frater Matthew Dougherty recently completed his summer experience of Clinical Pastoral Education (CPE) just outside of Detroit, Michigan and is in his third year of Theology at Catholic Theological Union. He is joined by second year theologians Frater Jacob Sircy and Frater Brad Vanden Branden and first year theologian Michael Brennan. **Fr. David Komatz** has stopped by HSHS a couple times during his sabbatical year, but has spent the majority of the fall traveling to the West Coast, to Daylesford Abbey and to be with family in Florida. The house has had the pleasure of hosting several confreres this Fall, notably three confreres Dominic-Marie, Francois-Marie and Paul from Mondaye Abbey along with Fr. Andrew Ciferri. The abbots of each of the three communities have also made an appearance. The men of HSHS have welcomed Bishop Perry, Auxiliary Bishop of Chicago for prayer and dinner in September. Visits from family, friends, and confreres are much appreciated by all members of the house.

Jackson

Jeremy Tobin, O.Praem.

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Since the last international report from the Priory of St. Moses the Black in Raymond (Jackson) Mississippi, USA, some significant events have occurred. Our confrere, Onwuham Akpa, has temporarily relocated to Claremont California to pursue doctoral studies in economics with an international relations focus. He will be an even greater asset upon his completion of this program.

Our number has grown by two with the arrival of Xavier Amirtham and Binu Varghese from our sister abbey in Jabalpur India. They are adjusting well and have pitched in to make the place run even smoother. They are already engaged in sacramental ministry in two parishes in the region.

There are already 7 Indian priests working in the diocese from two dioceses in India and a religious congregation. With the arrival of our 2 Norbertines we became more connected to the others in the diocese. With our addition, there are now 9 Indian priests working in the diocese. They come together for mutual support and "real home cooking," and this writer had a chance to enjoy some of their hospitality and food. The next gathering will be in January at our Priory. All this adds to our international and cross cultural community and ministries in the 65 county diocese of Jackson.

Given the diversity of our diocese, our community, and the region makes for great opportunities and challenges. In the Jackson Metro area alone there are two Hindu temples, two mosques, churches with many nationalities: people of African descent, Turks, Pakistanis, Indians, Vietnamese, Filipinos, Chinese, Japanese, South Americans, Mexicans, Central Americans, and Native Americans. A Trinitarian (MSST) priest from Philadelphia MS, on the Choctaw Reservation, has translated the Mass into Choctaw. People outside of Mississippi think we are just black and white, but in fact we are many cultures and ethnicities. We are glad for the opportunities and challenges this presents.

In October we all attended the biannual Diocesan Convocation in Southaven MS at Christ the King Parish staffed by the Sacred Heart Fathers and Brothers (SCJ) as a team ministry. The featured speaker was Bishop Donald Trautman, Scripture Scholar, liturgist, who was the staunchest critic of the new English translation of the Mass. His remarks were scholarly and well received. He was invited by our Bishop to come back and give a retreat to the clergy. That was met with rounds of applause.

Jeremy Tobin, O.Praem

Many guests from out of state and out of the country spent time here at the priory, clergy from Nigeria, Congo, Greenwood MS, etc.

The Center of Ministry at Millsaps College held several retreats and events here. Richard Robbins who runs the Methodist "Course of Studies" program to educate ministers held two sessions here. Sherry Johnson held a one day retreat. This is a very ecumenical group. They borrow a lot from Catholic sources and people, like Richard Rohr, OFM. They have had several trips to Avila Spain to visit sites of St. Teresa and explore Carmelite spirituality. Jeremy has been on their board for a few years and hosted the entire board for a day of reflection in August.

Jeremy conducted a day of reflection for Catholic Charities of Jackson's leadership team at the priory. They have new, very talented staff, and a zeal to reach out effectively throughout the entire 65 county diocese. Since then he blessed a new group home for the Unaccompanied Refugee Minor Program. They are preparing for new arrivals from the Congo. Jeremy further participated and contributed in the effort to organize workers in the Nissan Plant in Canton. Nissan is a union shop all over the world, why not Mississippi? He is a member of a clergy and community organization group: Mississippians For Fairness at Nissan (MAFFAN) that supports the organizing effort. He continues his social justice ministry around immigrant and worker rights, racial profiling and other issues of discrimination, etc. He continues to publish articles in various outlets as well as the Mississippi and American Forums.

Richard is very busy this semester teaching at Jackson State University and his practice as a psychologist. Tom, besides running this place, is deeply involved in prison ministry and hospital chaplain at the VA Sonny Montgomery Hospital in Jackson.

Norbert is very busy as pastor of St. Therese Parish in South Jackson. They recently had their annual Turkey Fest with dinners to eat there or take home. He has become known and appreciated throughout Jackson and is a real asset in welcoming people from different cultures and other countries to be at home. We pray for peace in his country, the Congo, as well as the Philippines.

Sebastian is sharp as a tack, can out walk anybody I know. He maintains a hospital ministry and home ministry throughout the area. He oversees the finances at the Priory. He hosted a Mexican CFM Group (Christian Family Movement) at the Priory, recently. He has the Spanish Mass at St. Peter Cathedral, and when you read this, they, and we, will have celebrated with him his 90th Birthday, Mexican style!

God continues to bless us. Our outreach ministries, sacramental and otherwise, really do bring a lot of hope in this far flung diocese, to poor people, minorities, and everybody else.

Jamtara

G. Christopher, O. Praem.

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The Canonry of Jamtara remains ever grateful to God for his abundant blessings and merciful graces over our Communities, Confreres and various activities. The Canonry of Jamtara takes pride on its committed service to the needy and on its manifold life promoting activities, ministries and initiatives. The Canonry, as always, remains grateful to all the good hearts across the world for their generosity, love and prayers.

The entire Canonry feels proud and elated as Abbot General Thomas Handgrätinger, O.Praem., with the consensus of his Definitors and through his Declaration dated 14 November 2013, has elevated St. Norbert Priory in Kollam (Quilon) – Eravipuram P.O Kollam, Kerala 691 011, India to the status of a QUASI CANONRY (Constitutions Nos. 133-134). 'Journey of thousand miles begins with a single step'. St. Norbert Priory, Kollam is yet another milestone in the Canonry as the Priory has realized its dream by the grace of God and supplemented with the human endeavor in taking this serious step toward independency. Congratulations to the Priory in Kollam for this important step and courageous development and wish God's blessings for the future.

The Junior Confreres Meeting (JCM-2013 see JAMTARA PHOTO page 34) was successfully organized from November 5 - 12, 2013 at St. Norbert Bhawan, Bangalore for all the Confreres ordained from 2006 to this day. It was primarily focused to foster the spiritual and pastoral zeal in our Confreres. Fr. Joe Arimpoor Sdb was the resource person. He, with all his expertise, experience and vision organized the sessions meaningfully guiding our Confreres into a thorough spiritual renewal.

Our Formation Program, being the life-line of the Canonry, leaves no stone unturned to form the brothers, keeping with the vision of our Founder. At present, there are 105 brothers at different stages of formation which would bring the total strength of the Canonry to 203 including 98 solemn professed Confreres.

Our dependent Priory at Mumbai is vibrant and full of activities. Cardinal Gracious High School fared well in the Board exams with 99% results. The academic year is vested with the scholastic theme 'Laying Foundation for a vibrant generation'. Bandra East Community Centre presently has 95 children and 165 senior citizens and 100 women under its care. The Centre reaches out to many underprivileged and needy through various awareness and support programs. Medical care is given through medical camps and regular health check-ups. OLVC and MMVK, Nerul organized Gospel Concert 2013 at Nerul entitled "The Search", for all Youth and

G. Christopher, O. Praem.

Children of Mumbai Diocese. Around 17 boys from the Parish visited the Abbey at Jamtara for a week to experience the Abbey life.

Our Dependent Priory at Trichy witnessed highlighting events like starting an English Medium School at Thiruvetriyur and mission exploration at Marati. Queen of all Saints Church, KK Nagar celebrated its parish feast with grandeurs with nine days of novena prayers, Mass and car procession of our Lady. Life offers us a variety of experiences, challenges and opportunities. Life at St. Norbert Anbagam indeed bears witness to this. The formation house is blessed with 22 members and regular activities and classes are organized for brothers.

The Dependent Priory at Indara is vibrant with activities, witnessing many cherishing events and memories. Catechetical Camp was organized for children in the missions. A new wing at Shree Yesu Ashram, Mirpur was inaugurated by Abbot Benzes Thomas in the presence of Fr. Eugene. The Schools at both Ghosi and Indara brought laurels with their 100% results, once again.

The Canonry joined the Universal Catholic Church in meaningfully organizing the conclusion of 'The Year of Faith' in all our Parishes and communities. The celebrations were focused in fostering the relevant understanding and perspectives of faith among the faithful through significant living of 'Lumen Fidei' in all our ministry places.

"In everything give thanks, for this is the will of God" (Thess 5:18). We take this opportunity to thank all our benefactors and well-wishers both abroad and in India for their love towards our Canonry. May God bless them always and keep them in very good health.

Mananthavady
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The canonry of Mananthavady has been blessed with the abundant graces of God during these last couple of months. We have a number of reasons to be grateful to God for his providence and guidance bestowed upon our canonry.

We had the blessing of the newly constructed Priory church on October 8, 2013. It was a long cherished dream of the Mananthavady Norbertines to have a Priory church for our common worship and liturgy. This dream has fulfilled under the dynamic leadership of our former Prelate Alois Jose Anthanattu, Canonry Procurator Fr.Benny Asharikunnel and all the confreres abroad and in India. We would not have materialized this venture without the generous support of Rev. Abbots, and other confreres of different Abbeys especially Fr. Gerion of the Abbey of Grimbergen. We sincerely thank, congratulate, and pray for our confreres and benefactors for their valuable contributions. Our Priory house too has a new face with recent renovation and modifications. Now we have sufficient guest rooms and residential facilities for the priests and guests.

The blessing ceremony of the Priory church was officiated by His Eminence, Cardinal George Allenchery of the Syro Malabar church in India. Most Rev. Abbot General Thomas Hangrätinger, Abbots, bishops, priests, nuns, brothers and the laity participated in the solemn ceremony. It was a solemn celebration for the entire canonry of Mananthavady. (See photos page 35)

Following the blessing of the Priory church we had one day of recollection in preparation for the Chapter of Election. It was a unique event in which almost all the members of the canonry of the Mananthavady Norbertines took part. The Chapter elected Rev.Dr.Vincent Mattammel as our new prelate and leader. On that same day, three of our confreres were elected as councilors namely, Rev. Frs.Salu Mooleparambil, Benny Peekunnel and Subash Chellankattil. The entire canonry wishes and congratulates them all and prays that the canonry of Mananthavady may prosper under their vibrant guidance and leadership.

The ministries under the Priory house, such as Sneha Welfare Society, Kusumagiri L.P School, and Parish at Pudiidam have succeeded in reaching out to the needy in different ways. This year St. Norbert Sadhan, the new seminary, is blessed with five fathers and thirty-three brothers. Four of the priests are engaged in educational ministry at Sacred Heart Higher Secondary School which is a major educational ministry of the Norbertine Fathers in Mananthavady. The students have excelled in the state level competitions in arts, science and sports.

Benny Peekunnel, O.Praem

Norbertine Fathers are also engaged in pastoral and social ministries in Bangalore. St. Norbert Church and St. Augustine Church are the vibrant parish communities we have in Bangalore. The increasing number of families in both of these parishes is a clear sign of growth and success of our Norbertine presence in the Bangalore Archdiocese. Our social activities for the children in conflict with law has been a great source of consolation and support for number youths in the vicinity of Bangalore city. Also its branch in Ernakulam is rendering a great service to the youth from different parts of Kerala.

N.R Pura mission is flourishing because of the committed work of the Norbertine Fathers over there. Our priests are engaged in pastoral, social, educational and other activities. Recently, we have extended the Kindergarten School to N.R Pura, the K G branch of St. Norbert School, Koppa. Pastorally, Fr. Renil C is fully engaged in the construction of a new parish church which will be completed by April 2014.

Our new mission in T. Narsipura is in the process of growth and development. Our presence in the pastoral, social and educational ministries in the heart of T. Narsipura Taluq is a clear sign of our commitment and dedication in the new mission.

Our overseas ministries in Germany, America, Australia and South Africa are well appreciated and valued all over. The priests engaged in the ministries all over the world are doing well in their respective ministries.

Orange

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Each year the new class of postulants enters on the feast of St. Monica and this year, on August 27, the community increased by seven. These young men come from local and distant places, with varying degrees of experience and educational background. The youngest postulant this year is 18, and the eldest 26. In addition, three more young men have already been accepted for August 2014. Since the abbey has no vocational advertising campaign, we are interested to know how and why young vocations are attracted to us. One of the current seminarians (a second year novice) helped explain some of the reasons when he recently gave a little talk on his feast day. He reflected that it was the good example of the young Norbertines whom he met in Toronto while studying theology with them which inspired him to choose the religious life instead of the diocesan one.

In early September, the abbey hosted the Lady Chadwick, widow of the late Henry Chadwick of Oxford, her daughter and two grandsons for vespers and dinner with the community. The Chadwicks seemed to enjoy themselves and it was a delight and honor to host them.

From the sublime to the ridiculous: September 19th is "Talk Like A Pirate Day", a day on which Krispy Kreme Donuts gives away a free donut to anyone who comes in and speaks "pirate", and/or a whole dozen to someone who also dresses like a pirate. That day, one of our priests walked into a Krispy Kreme store wearing the habit, and received an entire dozen because the young man behind the counter determined, just by looking at him, that he was in appropriate pirate costume! Unlike a pirate, he shared the loot when he got home.

As of this writing, the Prep School started the academic year well, and already some of the seniors seem ready to move on...one apparently asked a priest to write him a letter of recommendation to college on the opening day of the school year. School morale has been very high this year, which makes teaching that much easier. An example of this: we have photos posted in the most-used hallway in the entire facility. The bulletin board is a collage of snap shots of school and abbey life. Both of the school's priest-deans' photos are on the board with big smiles, and even after several weeks, neither has been "enhanced" with horns, mustache or anything of that kind. While the ever-popular soccer has begun, the real interest is in our new sport, archery. We have archery two times a week. The coach was a member of Korea's Olympic team from the 1980s. There was even a news article about it in the diocesan newspaper recently. The title was "ready, aim, pray" and written by one of the seniors.

Jerome Molokie, O. Praem.

These past 35 years, the community has been helped out by the congregation of Rosarian Dominican Sisters from Roxas City in the Philippines. Every other year, the sisters go back home for a month long visit to the mother house and their families. This year has been anxious for all involved in the aftermath of the typhoons that hit the islands soon after the sisters arrived there. Most of the sisters who help us are over there in Western Visayas region at their mother house as I type this note. We were particularly worried about one of them, who was visiting her family when the entire village was cut off from outside contact because of a massive landslide. Thank God she and her family were unharmed.

A year or two ago, Fr. Charles Willingham had the brainstorm of starting a monthly abbey community "talent rec." This is the opportunity for individuals to share their gifts with the community, and a wide spectrum of gifts we've had shared, ranging from Rachmaninoff Preludes and poetry readings to a priest doing 40 one-armed push-ups for his 40th birthday

Good news came from the County, which approved our recent careful refining to the plans of the new abbey and school; modifications that involved some appropriate downsizing and/or omitting several elements of the original plan. These changes will make the new abbey harmonize better with the land, and minimize the need for retaining walls by spacing structures less densely. God willing, there will be more to report in the next issue of the Communicator.

Center for Norbertine Studies

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Since introducing myself at the new Director of the Center in the June 2013 issue of **Communicator** XXX: 1, 45-46, I have moved into St Joseph Priory at the College. On October 10 I made my first report to the Mission and Heritage Committee of the College's Board of Trustees. The following items, with updates since October 10, are excerpted from that report.

Teaching: (Spring 2014): *"Communio" and the Norbertines Through the Centuries.* This new course will explore the concept of communio (koinonia) as the theological grounding of Creation and its concrete expression in the common life of the early Jerusalem community described in the Acts of the Apostles. We will explore both the genesis of the ideal of communio and St. Augustine's model of life for his religious communities set out in the Rule which Norbert of Xanten accepted as a core element in his reform of twelfth century Catholic life. We will gain a greater appreciation for the origins of the Order Norbert founded. This will provide grounding for an understanding for the life Norbertines today. We will do a close study of Norbert's life, the early growth of the Order and its decline, eventual revival in nineteenth century Europe, and its missionary activity with a special focus on the establishment of the Order in the United States. We will study the retrieval of the theological concept of communio in the Vatican II and how from that Council communio became the key concept in the shaping the Norbertine Constitutions after Vatican II. This will provide a strong base for understanding the College's Catholic, liberal arts and Norbertine mission.

IT: Ongoing meetings with Fr. David Komatz, O.Praem. of the Order's Internet Commission and the College's IT Department and library staff towards establishing the CNS as the IT center for the Order (research: documents, images, audio, video; and the Order's Catalogus). We are nearing completion of the scanning/digitizing of the music of Fathers Dobbelsteen, VandenElsen, Sromovsky and Falcone. After consulting the CNS Advisory Board, I have begun a conversation with the abbots and prioress of the Brabant Circary about digitizing their archives pertaining to 19th and 20th century Norbertine missionary activity.

Acquisitions: Integrating acquisitions on Spanish Norbertines being collected by Bro. Terry Lauerman and developing a filing system for smaller materials on Norbertine houses, e.g., newsletters, brochures, etc.

Visiting scholar: We have obtained permission from the Abbot of Mondaye to allow Fr. Dominique-Marie Dauzet, O.Praem. of the Order's Historical Commission to be here at SNC as visiting scholar/writer in residence August 1 to

Andrew D. Ciferni, O.Praem.

mid-November 2014.

Faculty collaboration: working with younger faculty on a spring 2014 Catholic Intellectual Tradition presentation on “communio” as seen through the disciplines of biology, physics and philosophy.

Publications. Prof. Hyland remains the editor-in-chief from Scotland. Our goal is to have one publication a year but there is nothing on the horizon for this year. We hope the next in the Premonstratensian Texts and Studies will be Dr. Miriam Clyne’s dissertation on the Order in medieval Ireland.

